

THE
HISTORY
OF THE
LIFE
OF
Thomas Ellwood.

Or, an Account of his BIRTH,
EDUCATION, &c.

WITH
Divers Observations on his Life and Manners
when a Youth: And how he came to be
Convinced of the *Truth*; with his many
Sufferings and Services for the same.

Also Several Other
Remarkable Passages and Occurrences.

Written by his own hand.

To which is added, A
S U P P L E M E N T
By J. W.

Heb. 11. 2. *By Faith the Elders obtained a good Report.*

The Second Edition.

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P R E F A C E.

Gather up the Fragments that remain,
that nothing be Lost, John 6. 12.
 Was the direction of our *Saviour* to
 his *Disciples*, after he had fed the Mul-
 titude. Which may well and usefully
 be applied, to the Collecting and Pre-
 serving the Accounts of the *Lives* of
Good Men: Men who in their Day,
 have been eminently useful in those
 Stations of Life, wherein God, by
 his good *Providence*, hath placed them.
 And this preserving, by *Publication*, is the
 rather to be done, when themselves do
 leave behind them, in Writing, an *Ac-*
count of their *Lives*, and of the *signal*
Mercies of God to them therein: For

from such *Accounts*, may best be gathered, by the *Reader*, the Man's *particular State, Exercise and Growth* in the *Work of Restoration*, out of the *Fall and Degeneracy*: And, in the Reading thereof, be not only excited to *Bless the Name of the Lord*, on his behalf; but also gain some direction from the *Path*, so fairly tract out, and ground of *Hope*; that by being *Faithful*, they may likewise attain to the same good *Experience*.

There is not with me any doubt, but something of this kind may be the Lot of many, into whose Hands this *Treatise* may happen to come; for that they will herein meet with variety of *Exercises*, and the *Providences* of God therein, all related with great strength and plainness of Speech: Our *Deceased Friend Thomas Ellwood*, having been a Man whom God had endued with *singular Abilities*, both as a *Man*, and as a *Christian*; which is evident, not only from this short Account of his *Life*, which was written by himself, and by the *Supplement* added hereunto;

unto ; but more largely from his many useful Labours and Services in the many Books which he writ in the Defence of *Truth*, and the *Friends* thereof: For which *Service* he was in a particular manner qualified, by *Spiritual Wisdom* and *Christian Obedience* ; to which, in him, was added great strength and depth of *Judgment*, wherein he could discern the Spirits of others, and was very much the Master of his own, as did appear to such who knew him, not only by the soundness of his *Reasoning*, and the Seasonableness of his *Words* ; but also by his great and exemplary *Modesty*, in that he was not hasty to *propose*, nor rudely tenacious to insist on what he had proposed ; if any thing, though not well exprest, yet well intended, was offered by any one much Weaker ; nay, though but by a *Babe in Christ*.

His *Countenance* was Manly and Chearful ; His *Deportment* Grave, yet Affable and Courteous, even to the meanest Person ; His *Conversation* Innocent, Pleasant

and Instructive, yet severe against any thing that was beyond the Liberty of *Truth*. These, with his other Qualifications of *Body* and *Mind*, did render him both very Acceptable and very Useful, as a *Friend*, as a *Neighbour*, and as a *Member* and *Elder* in the *Church of Christ*; and the more, for that his Time was chiefly Employed in being Serviceable in one or other of these *Capacities*.

I might here particularly mention the several *Labours* of our *Deceased Friend*, according to their respective Times, and the Nature of their several Subjects; but much of this being already done in the ensuing Pages, I chuse to remit the *Reader* thither; by which possibly he may be excited to the Perusal of them, and shall only say concerning them, *that the Judicious Reader will easily Observe, that his Method and Stile do denote him to have been a Scholar: And yet not farther so, than the Simplicity and Purity of the Truth, whereof he made Profession, would permit him.*

I was

I was with our Friend *Thomas Ellwood*, the greater part of his *Sickness*: In which he was also very frequently visited by our Friend *George Bowles*, who was his Neighbour; to whom therefore I refer, for the Account which he may give of his *Sickness* and *Dying Words*.

As it was my good Lot to be well acquainted with him (though only in the latter Years of his Life) and know that he did neither use nor encourage the bestowing Elaborate *Encomiums* upon Persons Deceased: So neither shall I add further concerning him, than to say with the *Apostle* concerning the Faithful, *That he was* Heb. 11. 4.
Righteous, God Testifying of his
Gifts; and by it being Dead, yet Speaketh.

London the 12th of the
 2d Month, 1714. }

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George Bowles *his* TESTIMONY Concerning Thomas Ellwood.

Dear Friends,

IT is in my Heart briefly, on this Occasion, to commemorate the tender Dealings of the Lord with his People in this latter Age of the World, when it hath pleased him, in Love to poor lost Man, graciously to appear, by the breaking forth of his Glorious Gospel Day. And by the secret divine Reaches of the Hand of God, which hath been felt and seen in the Light of it, many have been drawn in their Spirits to seek after the Lord, and to enquire after the Knowledge of the Way of Life and Salvation; and blessed be his Holy Name, who was graciously pleased, by the Inshinings of this Divine Light in the Hearts of many, to expel the Darknes and rend the Vail. And then was the Arm of his mighty Power made bare, for the gathering many Thousands to the saving Knowledge of Himself. And in that Day was the Lord pleased according to his Promise, to pour forth of his Spirit upon Sons and upon Daughters; yea, upon Servants and upon Handmaids, and many were made to Prophecie; and being qualified by the Holy Spirit, which they received, and were baptized by it into his Name, became willing, and were freely given up in Obedience to the Lord, and in Bowels of tender Love to the Souls of Mankind, in his Power, to preach the Gospel of Life and Salvation to those to whom they were sent, and many

ny were turned from Darkneſs to Light, and from the Power of Satan unto God, by *their* Miniſtry: Amongſt whom our dear deceaſed Friend and Brother, THOMAS ELLWOOD, was one, whoſe Conſcience was reached and awakened by the Powerful Miniſtry of dear Edward Burrough, as I have heard him relate (and as by the following Sheets will more plainly appear.) And of that Day and Time, and the worthy Inſtrument by whoſe Miniſtry he was Convinced, and turned unto God, and made ſenſible of the Divine Principle of Life and Light in his own Heart, have I heard him ſpeak with great Regard; and alſo of the Sufferings which did attend him after he received the Truth in his Father's Family, for the Truth's ſake: and how the Lord preſerved him in that time, under the various Exerciſes, which he paſſed through for Truth's Teſtimony; which for Chriſt's ſake he was Conſcientiouſly Concerned to ſtand in, according to that Plainneſs and Simplicity which Truth then led, and ſtill continues to lead the ſincere Diſciples of Chriſt into, by which they were diſtinguiſhed from the World; and, for the ſake thereof, they were deſpiſed of Men, and hated of the World. Such was the Plain Language of Thou to one, and reſuſing the Hat-Honour; For which, Dear T. E. ſuffered not a little in that Day, as, by the following Account of his Life more fully appears. And it were well if all, who come up in a Profeſſion of the Bleſſed Truth in this Time, were Faithful in theſe, and in the other Branches of its Teſtimony. And let all conſider, that the neglecting thereof, is, in a Degree,

a making void the Sufferings of the Faithful (and strengthening the Hands of Evil Doers) who for the sake of their Testimony, loved not their Lives to the Death; but underwent cruel Mockings, Buffetings, Stonings, Whippings, Stockings, Revilings, Imprisonments, and Spoiling of Goods; Rejoycing in the Lord, that they were counted worthy to Suffer, either less or more, for his Name sake. In respect of which, this my dear Friend was a good Example, he being a Man of a steady Mind, and very patient in Suffering, as well as Faithful in his Testimony for Truth, and took joyfully the Spoiling of his Goods, wherein he was tryed but a few Years before his Death. He was often Concerned in Defence of Truth's Testimony, both against our Professed Adversaries, and also against the Libertine Spirit which appeared in some, Professing the same Truth with us, who Opposed themselves against that good Order and Discipline which the Truth led Friends into. All which will abundantly appear from the Books themselves, which are in Print, which he writ upon Various Occasions, and upon Divers Subjects; and let not his great Labour and Industry be Forgotten, in his writing those Two Historical Volumes, relating to the Old and New Testament: A Work truly Great, and is, and may be of great Use and Service. By all which his many Labours, it may be perceived by the wary and inlightned Reader, that the Lord had Endowed him with an excellent Gift, and Qualified him for the Service of Truth, his Church and People; in which he imployed the Talent

lent which the bountiful Lord had given him, to the Honour of the great Giver, and to the Comfort and Edification of the Church of Christ: But more especially were his Services known to the Brethren in this County of Bucks; Most of which are fallen asleep, and but few remaining here, who knew him in his beginning, or his first Services for the Lord, his Church and People; amongst whom he was a Zealous Asserter of that excellent Discipline the Lord had opened in, and led his People to, for the preserving his Church as a Garden enclosed: for which cause how did many of those Libertines set themselves fiercely against him, and shot their Arrows at him; but the Lord Defended him, and covered his Head in the Day of Battle, and his Bow abode in Strength, and his Bough spread over the Wall, and continued fresh and green: But a Blast from the Lord came upon their Evil Work; And how have they melted away? And how is their Strength failed, and their Work brought to Naught? But the Blessing of the Lord is with his People, even with the Faithful, to this Day, whom he hath preserved as a peculiar Treasure to himself: Blessed be his Holy Name for evermore. And furthermore, it may be truly said of this our dear Friend, that as the Lord fitted him for his Service, so was he eminently serviceable in his Hand, in the Church of Christ; particularly in these Parts, of which there are many Living Witnesses, in this and the adjacent Counties, of his great Labour of Love, having served the Church Freely, with great Diligence and Faithfulness: The true sense of which,

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toucheth me and others, with the deeper sense of the great Loss, the Church hath by his Removal; but being also sensible through the Lord's Goodness, that our Loss is his Eternal Gain, I feel in my Heart an humble Submission to the Will of him, who doth whatsoever pleaseth him, both in Heaven and in Earth; and who shall say unto him, What doest thou? And it is the tender breathing of my Spirit to the God and Father of our Lord Jesus Christ, that he would be graciously pleased, in Pity and Compassion to his poor People, to raise up, fit and furnish more faithful Servants for his Work and Service, and make them Zealous for his Name and Truth upon the Earth, that the place of this my Dear Friend, and other Faithful Servants of the Lord and his People, of late removed from amongst us in these Parts, may be supplied; and that the Spouse of Christ may, amidst all her Tribulations, Afflictions and sore Exercises, be made to Praise the Lord, and Bless his Holy Name, who taketh away one, and raiseth up another, and Blesseth his Children with his Goodness; according to his Promise made of Old, by the Holy Prophet, Isa. 44. ver. 3. saying, I will pour my Spirit upon thy Seed, and my Blessing upon thine Off-spring. And thus hath the Lord preserved Zion from Age to Age: And I doubt not, but am fully perswaded, that he will still Bless his People, and Preserve Zion, and Deliver her from all her Enemies.

And my Dear Friends, Brethren, and Sisters, although it be matter of Sorrow to us, to part with our Dear Friends; especially such as have been
made

made Serviceable in their Day, and have faithfully served the Lord and his People in their Generation, as it may (I hope without just occasion of Offence to any) be said of dear T. E. that he was a Man who served the Lord in Faithfulness, and his People with Chearfulness, and his Neighbours with Uprightness and Integrity: And therefore both they and we have the greater Loss; Yet may we not sorrow unseasonably, as those which sorrow without Hope, but, believing that the Lord hath taken him to himself in Mercy (though it may be in Judgment, to some who were unworthy) let us all learn Resignation to his blessed Will, and say with Holy Job, The Lord giveth and the Lord taketh away: Blessed be the Name of the Lord. And dear Friends, I may farther signifie unto you, that it being my Lot to be with this our dear Friend (of whom I am speaking) almost every day of his last Illness, I did observe in him, to my great Comfort and Satisfaction, a quiet composed Frame of Mind and Spirit, and Resignation to the Will of God. When I came first to him, which was soon after I heard of his being taken ill, which was the 24th day of the 2d Month, I found him very much disabled by the Distemper, which was thought to be a Palsie, that had seized him, especially on his right Side, so that he could not stand alone, nor help himself, but a little with his left Hand; and his Speech was also very much interrupted, insomuch that it was with great difficulty, for the most part, that he expressed himself so as to be Understood: Some time after I came to him, there being also other Friends,

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Friends with him, we sate down together under a weighty Exercise of Spirit, waiting upon the Lord in deep Silence, with our Eye to him, it pleased the Lord eminently to appear amongst us, and to fill our Hearts with the refreshing Streams of his Divine Love, and to open the Mouth of one of us in Prayer and Supplication; and the Lord was graciously Pleased abundantly to replenish our Spirits, to our mutual Comfort, in a Living Sense of Divine Goodness; and this our Dear Friend, expressed himself in great Tenderneß and Brokenneß of Spirit, on this wise, I am sensibly Comforted and Refreshed in this Visit. And that Afternoon, he, fixing his Eyes upon me, with great Earnestneß of Spirit, expressed, as well as he could at that time, a great Concern that was upon his Mind for Truth, and the Friends of it, in divers Particulars; especially, in Relation to our own Monthly and Quarterly-Meetings, the Writings of both which, had been under his Care for more than Fourty Years: After which, he was much eased in his Spirit, and so continued to the last, so far as I perceived; often saying, when asked how he did, I am easie, I am quiet. And he was often very tender in his Spirit, expressing his Resignation to the Will of God, whether in Life or Death, saying, If the Lord hath no more Work for me to do, I am content and resigned to his Will; and my hearty Farewel to all my Brethren. And at another time, nearer his End, he said to us present, in much Brokenneß of Heart, I am full of Joy and Peace, my Spirit is filled with Joy; or to this Effect: for

for by reason that his Speech was so weakned, several things could not be so well collected, which he at times spake, in a tender sense of the Lord's Goodness: the sense of which deeply affected some of us who were with him. And my Heart is sorrowfully affected at this time, in a sense of the great Loss which the Church of Christ (in these Parts especially) hath by his Removal: But in this I am comforted, in a living sense of the Lord's Mercy and Goodness towards him, in carrying him through his Affliction in great Patience and Quietness; under which he was sweetly refreshed, by the Streams of Divine Love, and his Cup was often made to overflow: And we, who were present, being touched with a Sense thereof, were comforted therein, being in a Travail of Spirit for him, and did in our Measures truly sympathize with him under his Affliction. And I am fully satisfied, he laid down his Head in Peace with the Lord, and is gathered to his everlasting Rest. He departed this Life the 1st of the 3d Month, 1713. about the 2d Hour in the Morning, in the 74th Year of his Age. He received the Truth in the Year 1659, and lived in Fellowship with the Friends of it about 53 Years. And I think it may be truly said of him, That as he Lived so he Died, the Servant of the LORD and His People, and hath left a sweet Savour behind him, and his Memory is blessed with the Righteous for ever, Amen.

GEORGE BOWLES.

The 8th Month, 1713.

A

A TESTIMONY from the Monthly-Meeting at Hunger-Hill, the Seventh Day of the Fourth Month, 1713. Concerning our Dear and Well-beloved Friend and Brother in the Truth, Thomas Ellwood, Deceased.

THAT the Dead which Die in the Lord, are Blessed of him, we have great Assurance of, from John the Divine his writing to the Seven Churches, Rev. 14. ver. 13. Where he tells them, that he Heard a Voice from Heaven, saying, Write, Blessed are the Dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may Rest from their Labours; and their Works do follow them. Of which Number, we have no Cause to doubt, but this our dear Friend is one; who was eminently Serviceable in the Church of Christ. A Man to whom the Lord had given a large Capacity beyond many, and furnished him with an excellent Gift; whereby he was qualified for those Services in the Church, in the performance of which, he did shine as a Star, which received its Luster and Brightness from the Glorious Sun of Righteousness. He was Wise, but Humble; Condescending to the Weak, and ready to Help, where he saw and felt Sincerity; but Sharp to that which he apprehended to be Insincere and Deceitful; for which Cause, he was not acceptable to Hypocrites and Disorderly Walkers: Yet he was a Man of a very acceptable and agreeable Conversation, as well as Sober and Religious, both in the Church and in the World, being of a free

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and affable Temper and Disposition, far from Affection; but of a Courteous Behaviour and Graceful Carriage to all, and very Serviceable to and amongst his Neighbours: He was very Near and Dear to many of us, who were most intimately Acquainted with him, and his Memorial is sweet to us: His Services in our Meetings, and in the Quarterly Meeting for the County of Bucks, were very Great, and of many Years Continuance; in which he shewed great Diligence, being of a ready Mind, willing to Serve the Church, according to that Ability which the Lord had given him; and his Heart and House was open to his Friends, and the Monthly-Meeting was kept there more than Forty Years, and remains there to this Day. Our Loss is great by his Removal: But in this we are satisfied that it is his Everlasting Gain; being gathered, as we have good Cause to Believe, to his Eternal Rest. The knowledge we had of him, and the good Account which we have received of him, in the time of his last Illness, by those who were most constantly with him, and of his quiet and peaceable Departure, doth sensibly Engage our Hearts to acquiesce in the Will of the Lord; and therein we have Peace and Comfort. He departed this Life, the First of the Third Month, 1713 and was Honourably Buried in Friends Burying place at New Jourdens, in the Parish of Giles Chalfont, in the County of Bucks, the Fourth Day of the same Month.

Signed by the Appointment of the Monthly Meeting, by us,

George Bowles,
William Grimsdall,
James Smith,
Daniel Wharley,

Daniel Roberts,
Abraham Barber,
Thomas Olliffe.

A TESTIMONY from the Womens-Meeting, Con- cerning Thomas Ellwood.

A Concern is upon our Spirits, to write somewhat concerning our dear deceased Friend and Elder, Thomas Ellwood, who was highly Valued by us, for that Wisdom and Counsel were with him; and being of a free and affable Temper, ready to Assist those which stood in need thereof, encouraged many to Apply to him for Advice, under the divers Circumstances, and various Exercises which this Uncertain World affords; which we have found to be for our Good, as we followed it. He was an early Comer to Meetings, seldom hindred by Weather (though he Lived Three Miles distant) when Bodily Weakness did not hinder, of late Years, being oft indisposed as to his Health. The Monthly-Meeting was held at his House about Forty Years, and he always look'd very kind and Courteous on Friends, when they came there, and took Care and Notice of the Meanest, who came in Sincerity. He was Zealous for Good Order, and against such, who, being in an Apostatized Spirit, Opposed it; and may well be numbred amongst the Worthies, whose Names are upon Record for their Valour; so is this our Friend worthy to be; who never turned his Back on such who Opposed the Truth; but stood his Ground, as his Printed Sheets on such occasions do shew. As also his other Works of several kinds, do manifest how great Endowments God had bestowed on him, (Yet we, who knew him in his Conversation, are

Engaged to set forth how Kind and Condescending he was to the Weakest Capacity, and would help out when they wanted a Word) that Generations to come may learn how good it is to forsake All, and follow Christ Jesus, as this our Friend did, and the Account of his Life, following, shews; who not only Gives Wisdom, but Teacheth Humility also.

He was greatly respected by his Neighbours, for his Services amongst them; his Heart and Doors were open to the Poor, both Sick and Lame, who wanted Help, and had it freely, taking Care to provide things useful for such Occasions, (blest also with good Success) often saying, He mattered not what Cost he was at, to do Good. Such Lament their Loss; what then may we do, who miss him in an Higher Station, in his great Service in the Church of Christ, but even desire to be resigned to the Will of the Lord? who Preserved him through all his Hardships, to a Dominion over False Brethren, and is now out of their Reach, and of Temptation too; on whose Head, the Blessing, ask'd for Joseph, rests; who as a Fruitful Bough his Branch spreads over the Wall of Opposition, and his Bow abode in Strength; the Hands of whose Arms were made Strong, by the help of the Mighty God of Jacob, to whom be the Glory for what he hath wrought in our Day, whose own Works Praise him for Evermore. And the Tears of Sorrow that we shed, for the Loss of this our Deceased Friend, let them be remembered to bow our Spirits each of us, into a Godly Care, that we may come up according to our several Capacities, to follow the Lord Faithfully, in a Godly Zeal for his Honour and so come to lay down our Heads in Joy and Peace as this our Friend expressed he did.

This Eminent Servant of Christ, was Early Convinced of the Way of Truth, wherein he continued to the finishing of his Days; for the sake of which, he soon

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became a Sufferer; not only by Imprisonment, for Worshipping God in the Assemblies of his People, but also, from his Father, by whom he was made as an Outcast, for no other Cause, but for his Faithful Testimony in taking up the Cross to the Worlds Behaviour and Language: Whereupon he was Invited by his much valued Friend Isaac Penington, to his House; where he abode several Years, until he Married. He was a Blessing in, as well as a great Comfort and Help to that Family; and by his wise Conduct therein, gained much Esteem, not only from the Elders, but the Youth, whom he Instructed in Learning; and though most of them are by Death Removed, yet One still Remains, who from Certain and Experimental Knowledge, can Commemorate his Worth; being engaged thereto, from a Sense of the Benefit of his Good and Wholsom Advice, given at Sundry Times, and on Divers Occasions. Which Friendship continued firm to the Last.

His Natural Capacity was large, and his Understanding, in the things of God, very deep; which excellent Qualifications meeting in one, rendred him useful beyond many, to his Country, as well as very serviceable in the Church; by both which he is, and will be greatly missed. But he is gone to his Grave in a full Age, and gathered as a shock of Corn in its Season, having done his Days Work Faithfully: So that saying may be verified in him, The END Crowns all.

His Sickness was sudden, which soon deprived him of the use of his Limbs, yet he retained the Faculties of his Inward and Outward Senses clear all along; and notwithstanding, at times, his Pains were Great; his Exemplary Patience, and Composed Resignation, was remarkably apparent to those that Visited and Attended him; so that their Sorrow in parting with so dear a Friend, was intermixed with Comfort in be-

holding the Heavenly Frame of Mind wherewith he was Adorned.

Thus after all his Labours, he entred into Everlasting Rest, and left many behind Weeping, though not without Hope, that they shall again meet at the General Assembly of Saints, where the redeemed shall sing Praises to their blessed Redeemer, whose Right it is to Reign for ever.

We have this farther to add, namely, That our Esteem of him was great, because of that real worth that was in him, through the Operation of the mighty Power of the Lord that separated him from the Love of the World: So that he chose (with Moses) rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season, and it pleased the Lord to fit him with Wisdom and Counsel, so that he was made able to give Judgment in difficult Cases, wherein many of us have particularly received Benefit, and therefore have cause to lament the loss we have by his Removal. And Oh! say our Souls, That the Lord would raise up many more in his Room, to the Praise and Honour of the good Husbandman. And it is our Desire that we, who are yet behind, may be made able so to Steer our Course, through this troublesome World, that when our End comes, we may lay down our Heads in Peace with the Lord, and leave a good Savour behind us, as this our Friend hath done.

This is written in true Love and Respect, to the Memory of our Deceased Friend, as it pleased the Lord, to move upon our Hearts. And being read and approved in our Womens-Meeting at Hungerhill, the 4th of the 11th Month, 1713. was subscribed in behalf of the said Meeting by us,

MARY BAKER.
MARY WHARLEY.
MARY LARCUM.

Con-

Concerning our Dear Friend Thomas Ellwood, of
Hunger-Hill.

HE was much esteemed amongst good Men: Good Men, in their Day and Station upon the Earth, represent him, who made all things good in the beginning, who said, Gen. 1. 3. Let there be Light, and there was Light. And also said, ver. 26. Let us make Man in our Image, after our Likeness. Oh, high Favour! So God created Man in his own Image, in the Image of God created he him; Male and Female created he them, v. 27. and blessed them, and gave them Dominion under himself; for he was chief Commander then; and so he is witnessed to be now, where his Heavenly Image is come into again, and Men Live in it, as did this our dear Friend, who did good in his Day and Generation: Counsel was with him, to give to such as needed, and did apply to him: He was of a Tender Spirit, and had Dominion over Passion, over Pride, and over Covetousness: So he was Comfortable to, and in his Family. He was Amiable in the Church of Christ, and a Doer of Good amongst his Neighbours. And being an Elder amongst, and with the Elders; he hath not only obtained a good Report, but also the Blessing in the promised Seed, which bruises the Serpent's Head. He was Valiant in suffering for his Testimony which he held in the Truth; and may not I say, unwearied in his Labours, for the setting forth the Fame and Excellency of it: Whereby we see what the Truth makes Men to be, who do come under the Conduct and Power of it; even as fixed Stars in the firmament of his Divine Power; who has caused the Morning of his Heavenly and Glorious Gospel-Day to break forth; and as with the Day that springs from on High, in tender Mercy, hath he visited ma-

ny Souls. *And early did this our Worthy deceased Friend Embrace it, as it appears by his Testimony concerning that Eminent, and Blessed Messenger, and Minister of the Gospel, G. F.*

And now, he having endured the Times of Proving, and the Days of Tribulation and Suffering; together with the Perils and Sights, and Undervaluings of False Brethren; against whose Ungodly Work, he was engaged to stand, as a noble Warrior, in the defence of, and for the glorious Gospel of Christ: Not admiring Mens Persons, but the Work of the Gospel-Power. And altho' he was endowed with Parts and Accomplishments above many, he was Humble and Grave; not Self-seeking, but esteeming the Power of Truth, tho' it did appear through mean Instruments. He was Honourable; and Honoured, for that he sought not his own Honour, but the Honour of Truth; not only by his Sufferings for it, and Labours in it; but also, in standing firmly against the loose Libertine Ones; who would have thrust in amongst the Lambs and Flock of Christ, in an unclean adulterating Spirit, from the Life of the true Shepherd, and heavenly Husband, Christ Jesus: But to the tender Hearted, and sincere Minded, he was Strengthening and Comfortable. I knew him when I was but Young; and I can truly say, my Heart has often been affected, on his behalf, with Thankfulness to the Lord, who made him as a strong Pillar, in his spiritual House, with many more of his dear Servants and Children; who shall no more go out. His Memory is in my Heart esteemed, beyond what I can Write. Oh surely! The Righteous shall be had in Everlasting Remembrance, Psal. 112. 6. And they that be Wise, shall shine as the brightness of the Firmament: And they that turn many to Righteousness, as the Stars for Ever and Ever, Dan. 12. 3.

Buoger Hill, the 5th of }
the 7th Month, 1713. }

ELIZ. RICHARDSON.

Richard Vivers *his* Testimony Concerning Thomas Ellwood.

HE was a Man of great Wisdom and Understanding; and the Lord, the Giver of it, being pleased to visit him in his early Days, made choice of him; and by the Sanctification of his Holy Spirit, fitted, and prepared him for his Work and Service, whereunto he was called. And although he did not often appear as a Minister; Yet, in those Meetings set a-part for the Affairs of Truth; he often appeared in great Wisdom, having an extraordinary Talent given of the Lord for that Work, more than many other Brethren: And faithful he was in waiting for Instruction from God, to improve the same to his Glory, and the Churches Advantage; for nothing was more desirable to him, than to be employed in the Lord's Service: So it pleased the Almighty to furnish him with Understanding and Strength, faithfully to do his Days work. And now he hath taken him to himself, where his Soul is at Rest; and although our Loss be his Gain, therein I with many more are greatly comforted, for I can truly say, I loved him, in the Truth, from the First of my acquaintance with him, and so it remained to the End of his Course, being near Forty Years, since we knew each other: And when ever we conversed together, our Discourse was chiefly, concerning Heavenly Things, and the Affairs of the Church, and I always thought my Time well spent with him; although opportunity would not serve for so much of it as I desired, had it been the Will of God.

And

And this I can say, according to my Observation, He was a Man True to his Friend, and deliberate in the Choice of his Acquaintance, to whom he shewed real Love, and sincerity of Heart. And he was one of a steady and sound Judgment, as to the things of God; often desiring, that those who came amongst us, especially Children of Believing Parents, might not settle down only in a Form of Godliness, without the Power (at which Door, the Apostacy entred) but that they might be raised up to walk in that, wherein the Saints Fellowship doth stand, which is the Light of our Lord Jesus Christ, enlightening every Man that cometh into the World: And then the Ancient Testimony of Truth will be more and more raised up in their Hearts, and they being Preserved of the Lord in it, it will more be maintained in its several Branches, as in former Days. Blessed be the Name of the Lord, who hath a People in these latter Ages of the World, to whom he hath given Power to stand for his Truth, whilst on Earth, and to be Tender of the Honour of his Name; of the Number of whom, this our Deceased Friend and Brother was; who, although Dead, yet his Memory Liveth, and will be preserved amongst the Righteous, in Generations yet to come.

Banbury the 30th of the 3rd
11th Month, 1714.

RICHARD VIVERS.

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THE

THE
HISTORY
OF THE
LIFE
OF

Thomas Ellwood.

ALTHOUGH my Station, not being so Eminent either in the Church of Christ, or in the World, as others who have moved in higher Orbs, may not afford such considerable Remarks as theirs; yet, inasmuch as in the Course of my Travels through this Vale of Tears, I have passed through various, and some uncommon Exercises, which the Lord hath been graciously pleased to support me under, and conduct me through: I hold it a matter excusable, at least, if not commendable, to give the World some little Account of my Life, that in Recounting the many Deliverances and Preservations, which the Lord hath vouchsafed to work for
C me,

me, both I, by a grateful Acknowledgment thereof, and Return of Thanksgivings unto him therefore, may, in some measure set forth his abundant Goodness to me; and others, whose Lot it may be to tread the same Path, and fall into the same, or like Exercises, may be encouraged to persevere in the way of Holiness and, with full assurance of Mind to trust in the Lord, whatsoever Trials may befall them.

To begin therefore with mine own Beginning. I was Born in the Year of our Lord 1639. 1639, about the Beginning of the *Eighth Month* (so far as I have been able to inform my self for the Parish Register, which relates to the time (not of Birth, but) of *Baptism*, (as they call it) is not to be relied on.

The Place of my Birth was a little Country Town, called *Crowell*, situate in the upper side of *Oxfordshire*, Three Miles East-ward from *Thame* the nearest Market-Town.

My Father's Name was *Walter Ellwood*; and my Mothers Maiden-Name was *Elizabeth Poole*: both well descended; but of declining Families. So that what my Father Possessed (which was a pretty Estate in Lands, and more as I have heard in Monies) he received (as he had done his Name *Walter*) from his Grandfather *Walter Gray*; whose Daughter, and only Child, was his Mother.

1641. In my very Infancy, when I was but about two Years Old, I was carried to *London*. For the *Civil War*, between *King* and *Parliament* breaking then forth; my Father (who favoured

ed the Parliament-Side, though he took not Arms) not holding himself safe at his Country Habitation (which lay too near some Garisons of the King's) betook himself to *London*, that City then holding for the Parliament.

There was I bred up (though not without much Difficulty, the City-Air not agreeing with my tender Constitution) and there continued, until *Oxford* was surrendred, and the War, in Appearance, ended.

In this time, my Parents contracted an Acquaintance, and intimate Friendship with the Lady *Springett*; who being then the Widow of Sir *William Springett* (who died in the Parliament Service) was afterwards the Wife of *Isaac Penington*, Eldest Son of Alderman *Penington* of *London*. And this Friendship devolving from the Parents to the Children, I became an early and Particular Play-fellow to her Daughter *Gulielma*; being admitted, as such, to ride with her in her little Coach, drawn by her Footman about *Lincoln's-Inn-Fields*.

I mention this in this Place, because the Continuation of that Acquaintance and Friendship having been an Occasional Means of my being afterwards brought to the Knowledge of the Blessed TRUTH, I shall have frequent Cause, in the Course of the following Discourse, to make honourable Mention of that Family, to which I am under so many and great Obligations.

Soon after the Surrender of *Oxford*, my Father returned to his Estate at *Crowell*; which

by that time he might have need enough to look after, having spent (I suppose) the greatest Part of the Monies which had been left him by his Grandfather, in maintaining himself and his Family at an high Rate in *London*.

My elder Brother (for I had one Brother and two Sisters, all elder than my self) was while we lived in *London*, Boarded at a private School, in the House of one *Francis Atkinson*, at a Place called *Hadley*, near *Barnet* in *Hertfordshire*; where he had made some good Proficiency in the *Latin* and *French* Tongues. But after we had left the City, and were resettled in the Country; he was taken from that private School, and sent to the Free School at *Thame* in *Oxfordshire*.

Thither also was I sent, as soon as my tender Age would permit: for I was indeed but young when I went, and yet seemed younger than I was, by reason of my low and little Stature. For it was held, for some Years, a doubtful Point, whether I should not have proved a Dwarf. But after I was arrived to the Fifteenth Year of my Age (or thereabouts) I began to shoot up, and gave not over growing till I had attained the middle Size and Stature of Men.

At this School (which at that time was in good Reputation) I profited apace; having then a natural Propensity to Learning: so that at the first reading over of my Lesson, I commonly made my self Master of it: And yet (which is strange to think of) few Boys in the

School

school wore out more Birch than I. For tho' was never (that I remember) whip't upon the Score of not having my Lesson ready, or of not saying it well: yet being a little busie Boy, full of Spirit, of a working Head, and active Hand, I could not easily conform myself to the grave and sober Rules, and (as I then thought) severe Orders of the School; but was often playing one waggish Prank or other among my Fellow-Scholars, which subjected me to Correction, so that I have come under the Discipline of the Rod twice in a Forenoon. Which yet brake no Bones.

Had I been continued at this School, and in due time preferred to an higher; I might in likelihood have been a Scholar: for I was observed to have a Genius apt to learn. But my Father having, so soon as the *Republican-Government* began to settle, accepted the Office of a Justice of the Peace (which was no way Beneficial, but meerly Honorary, and every way Expensive) and put himself into a Port, and Course of Living agreeable thereunto; and having also removed my Brother from *Thame-School* to *Merton-Colledge* in *Oxford*, and entred him there in the highest and most chargeable Condition, of a *Fellow-Commoner*: he found it needful to retrench his Expences elsewhere; the Hurt of which fell upon me. For he thereupon took me from School, to save the Charge of Maintaining me there: which was somewhat like plucking green Fruit from the Tree, and laying it by, before it was come to its due Ripe-

ness; which will thenceforth shrink and wither, and lose that little Juice and Relish which it began to have.

Even so it fared with me. For being taken home when I was but young, and before I was well settled in my Studies, (though I had made a good Progress in the *Latin* Tongue, and was entred in the *Greek*) being left too much to myself, to ply, or play with my Books, or without them, as I pleased: I soon shook Hands with my Books by shaking my Books out of my Hands, and laying them, by degrees, quite aside; and addicted my self to such youthful Sports and Pleasures as the Place afforded, and my Condition could reach unto.

By this Means, in a little time, I began to lose that little Learning I had acquired at School; and by a continued disuse of my Books, became at length so utterly a Stranger to Learning, that I could not have read, far less have understood a Sentence in *Latin*. Which I was so sensible of, that I warily avoided reading to others, even in an *English* Book, lest, if I should meet with a *Latin* Word, I should shame my self, by mispronouncing it.


Thus I went on, taking my Swing in such vain Courses, as were accounted harmless Recreations; entertaining my Companions, and familiar Acquaintance, with pleasant Discourses in our Conversations, by the meer Force of Mother-Wit and Natural Parts, without the Help of School-Cultivation: and was accounted good Company too.

But

But I always sortd my self with Persons of Ingenuity, Temperance and Sobriety: for I loathed Scurrilities in Conversation, and had a natural Aversion to Immoderate Drinking. So that in the Time of my greatest Vanity, I was preserved from Prophaness, and the grosser Evils of the World: which render'd me acceptable to Persons of the best Note in that Country then. I often waited on the Lord *Wenman*, at his House *Thame-Park* (about two Miles from *Cromell*, where I lived;) to whose Favour I held my self intituled in a two-fold Respect: both as my Mother was nearly related to his Lady; and as he had been pleased to bestow his Name upon me, when he made large Promises for me at the Font. He was a Person of great Honour and Virtue, and always gave me a kind Reception at his Table, how often soever I came. And I have cause to think, I should have received from this Lord some advantageous Preferment in this World, as soon as he had found me capable of it (though betwixt him and my Father there was not then so good an Understanding as might have been wish'd) had I not been, in a little time after, called into the Service of the best and highest Lord: and thereby lost the Favour of all my Friends, Relations and Acquaintance of this World. To the Account of which most happy Exchange I hasten, and therefore willingly pass over many Particularities of my youthful Life. Yet one Passage I am willing to mention, for the Effect it had upon me afterwards: which was thus:

1657. My Father being then in the Commission of the Peace, and going to a *Petty-Sessions* at *Watlington*, I waited on him thither. And when we came near the Town, the Coachman seeing a nearer and easier Way, than the common Road, through a Corn Field, and that it was wide enough for the Wheels to run, without endammaging the Corn, turned down there. Which being observed by an Husband-man, who was at Plow not far off, he ran to us; and stopping the Coach, poured forth a Mouthful of Complaints, in none of the best Language, for driving over the Corn. My Father mildly answered him, That if there was an Offence committed, he must rather impute it to his Servant, than himself; since he neither directed him to drive that Way, nor knew which way he drove. Yet added, that he was going to such an Inn at the Town; whither if he came, he would make him full Satisfaction, for whatsoever Dammage he had sustained thereby. And so on we went, the Man venting his Discontent, as he went back, in angry Accents. At the Town, upon enquiry, we understood that it was a way often used, and without Dammage, being broad enough; but that it was not the common Road, which yet lay not far from it, and was also good enough: Wherefore my Father bid his Man drive Home that way.

It was late in the Evening when we returned, and very dark; and this quarrelsome Man, who had troubled himself and us in the Morning,

ing, having gotten another lusty Fellow, like 1657.
 himself, to assist him, way-lay'd us in the 
 Night, expecting we would return the same
 way we came. But when they found we did
 not, but took the common Way, they, angry
 that they were disappointed, and loth to lose
 their Purpose, (which was to put an Abuse up-
 on us) coasted over to us in the dark, and lay-
 ing hold on the Horses Bridles, stopt them from
 going on. My Father asking his Man, what
 the Reason was that he went not on, was an-
 swered, *That there were two Men at the Horses
 Heads, who held them back, and would not suffer
 them to go forward.* Whereupon my Father, o-
 pening the Boot, step't out, and I followed close
 at his Heels. Going up to the place where
 the Men stood, he demanded of them the
 Reason of this Assault. They said, *We were
 upon the Corn.* We knew, by the Routs, we
 were not on the Corn, but in the common way,
 and told them so. But they told us, *They were
 resolved they would not let us go on any farther, but
 would make us go back again.* My Father endea-
 voured, by gentle Reasoning, to perswade them
 to forbear, and not run themselves farther into
 the Danger of the Law, which they were run
 too far into already: but they rather derided
 him for it. Seeing therefore fair Means would
 not work upon them, he spake more roughly
 to them, charging them to deliver their Clubs
 (for each of them had a great Club in his Hand,
 somewhat like those which are called *Quarter-
 Staves.*) They thereupon, laughing, told him,
They

1657. *They did not bring them thither for that End.*
 Thereupon my Father, turning his Head to me, said, *Tom, Disarm them.*

I stood ready at his Elbow, waiting only for the Word of Command. For being naturally of a bold Spirit, full then of youthful Heat and that too heightned by the Sence I had, not only of the Abuse, but insolent Behaviour of those rude Fellows; my Blood began to boil, and my Fingers itch'd (as the Saying is) to be dealing with them. Wherefore, stepping boldly forward, to lay hold on the Staff of him that was nearest to me, I said, *Sirrah, Deliver your Weapon.* He thereupon raised his Club (which was big enough to have knock't down an Ox) intending (no doubt) to have knock't me down with it; as probably he would have done, had I not, in the twinkling of an Eye, whip't out my Rapier, and made a Pass upon him. I could not have failed running of him through up to the Hilt, had he stood his Ground: but the suddain and unexpected Sight of my bright Blade, glistering in the dark Night, did so amaze, and terrifie the Man, that slipping aside he avoided my Thrust; and letting his Staff sink, betook himself to his Heels for Safety, upon which his Companion seeing, fled also. I followed the former as fast as I could: but *Time addidit Alas*, Fear gave him Wings, and made him swiftly fly: so that although I was accounted very nimble, yet the farther we ran, the more ground he gain'd on me; so that I could not overtake him: which made me think he


too

End. took shelter under some Bush; which he knew 1657.
 to me where to find, though I did not. Mean while
 ly for a Man) excus'd himself from intermedling,
 urally under pretence that he durst not leave his
 Heat horses: and so left me to shift for my self.
 d, not and I was gone so far beyond my Knowledge,
 our o that I understood not which way I was to go:
 boy by Hollowing, and being Hollowed to a-
 to be in, I was directed where to find my Company.
 g bold We had easie Means to have found out who
 n that these Men were (the principal of them having
 er you been in the Day time at the Inn, and both
 which quarrelled with the Coachman, and threatned
 n Ox to be even with him when he went back :) but
 down since they came off no better in their Attempt,
 e, had my Father thought it better not to know them,
 't ou than to oblige himself to a Prosecutiou of them.
 m. At that time, and for a good while after, I
 rough had no regret upon my Mind, for what I had
 l: bu done, and designed to have done, in this Case;
 bright but went on, in a sort of Bravery, resolving to
 l so a kill, if I could, any Man, that should make
 g aside the like Attempt, or put any Affront upon us:
 s Sta and for that reason, seldom went afterwards,
 safety upon those publick Services, without a loaded
 I fo Pistol in my Pocket. But when it pleased the
 Time Lord, in his infinite Goodness, to call me out
 made of the Spirit and Ways of the World, and give
 count me the Knowledge of his saving Truth; where-
 n, th by the Actions of my fore-past Life were set in
 could Order before me: a sort of Horror seized on me,
 ink h when I considered how near I had been to the
 too stain-

1657. staining of my Hands with Human Blood. And whensoever afterwards I went that way, and indeed as often since as the Matter has come to my remembrance, my Soul has blessed the Lord for my Deliverance; and Thanksgiving and Praises have arisen in my Heart (as now at the relating of it, they do) to Him, who preserved, and with-held me from shedding Man's Blood. Which is the Reason, for which I have given this Account of that Action, that others may be warned by it.

1658. About this time my dear and Honoured Mother (who was indeed a Woman of singular Worth and Virtue) departed this Life; having a little before heard of the Death of her eldest Son: who (falling under the Displeasure of my Father for refusing to resign his Interest in an Estate which my Father sold, and thereupon desiring that he might have Leave to Travel; in hope that Time and Absence might work a Reconciliation) went into *Ireland*, with a Person powerful there in those Times, by whose Means he was quickly preferred to a Place of Trust and Profit, but lived not long to Enjoy it.

I mentioned before, that during my Father's Abode in *London*, in the time of the *Civil War* he contracted a Friendship with the Lady *Springett*, then a Widow, and afterwards Married to *Isaac Penington*, Esq; To continue which he sometimes Visited them at their Country-Lodgings (as at *Datchet*, and at *Causham Lodge* near *Reading*.) And having heard that they were come to live upon their own Estate at *Chalfont*

Buckinghamshire (about Fifteen Miles from *1659.*
Rowell) he went one Day to Visit them there, 
and to return at Night; taking me with him.

But very much surprized we were, when,
being come thither, we first heard, then found,
they were become *Quakers*; a People we had
no Knowledge of, and a Name we had, till
then, scarce heard of.

So great a Change, from a free, debonair
and courtly sort of Behaviour (which we for-
merly had found them in) to so strict a Gra-
vity as they now received us with, did not a
little amuse us, and disappoint our Expectation
of such a pleasant Visit, as we used to have, and
had now promised our selves. Nor could my
Father have any Opportunity, by a private
Conference with them, to understand the
Ground or Occasion of this Change; there be-
ing some other Strangers with them (related to
Isaac Penington) who came that Morning from
London to Visit them also.

For my Part, I sought, and at length found
Means to cast my self into the Company of the
Daughter, whom I found gathering some Flow-
ers in the Garden, attended by her Maid, who
was also a *Quaker*. But when I addressed my
self to her after my accustomed Manner, with
Intention to engage her in some Discourse,
which might introduce Conversation, on the
Foot of our former Acquaintance: though she
treated me with a Courteous Mein; yet, (as
young as she was) the Gravity of her Look and
Behaviour struck such an Awe upon me, that
I found

1657. staining of my Hands with Human Blood. And whensoever afterwards I went that way, and indeed as often since as the Matter has come to my remembrance, my Soul has blessed the Lord for my Deliverance; and Thanksgiving and Praises have arisen in my Heart (as now at the relating of it, they do) to Him, who preserved, and with-held me from shedding Man's Blood. Which is the Reason, for which I have given this Account of that Action, that others may be warned by it.

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Buckinghamshire (about Fifteen Miles from ^{1659.} *Marwell*) he went one Day to Visit them there, and to return at Night; taking me with him.

But very much surprized we were, when, being come thither, we first heard, then found, they were become *Quakers*; a People we had no Knowledge of, and a Name we had, till then, scarce heard of.

So great a Change, from a free, debonair and courtly sort of Behaviour (which we formerly had found them in) to so strict a Gravity as they now received us with, did not a little amuse us, and disappoint our Expectation of such a pleasant Visit, as we used to have, and had now promised our selves. Nor could my Father have any Opportunity, by a private Conference with them, to understand the Ground or Occasion of this Change; there being some other Strangers with them (related to *Isaac Penington*) who came that Morning from *London* to Visit them also.

For my Part, I fought, and at length found Means to cast my self into the Company of the Daughter, whom I found gathering some Flowers in the Garden, attended by her Maid, who was also a *Quaker*. But when I addressed my self to her after my accustomed Manner, with Intention to engage her in some Discourse, which might introduce Conversation, on the Foot of our former Acquaintance: though she treated me with a Courteous Mein; yet, (as young as she was) the Gravity of her Look and Behaviour struck such an Awe upon me, that
I found

1659. I found my self not so much Master of my self
 as to pursue any further Converse with her.
 Wherefore asking Pardon for my Boldness, and
 having intruded my self into her private Walks,
 I withdrew, not without some Disorder (as
 I thought at least) of Mind.

We stay'd Dinner, which was very hard
 some; and lacked nothing to recommend it
 me, but the want of Mirth and pleasant Dis-
 course: which we could neither have with
 them, nor, by reason of them, with one an-
 other amongst our selves; the Weightiness that
 was upon their Spirits and Countenances, keep-
 ing down the Lightness that would have been
 up in us. We stay'd notwithstanding till the
 rest of the Company took leave of them: and
 then we also, doing the same, returned, not
 greatly satisfied with our Journey, nor know-
 ing what in particular to find fault with.

Yet this good Effect that Visit had upon my
 Father, who was then in the Commission for
 the Peace, that it disposed him to a more fa-
 vourable Opinion of, and Carriage towards those
 People, when they came in his way; as not long
 after one of them did. For a young Man, who
 lived in *Buckinghamshire*, came on a *First Day* to
 the Church (so called) at a Town called
Chinner (a Mile from *Crowell*) having, it seems
 a Pressure on his Mind to say something to the
 Minister of that Parish. He being an Acquain-
 tance of mine, drew me sometimes to hear
 him, as it did then. The young Man stood in
 the Isle before the Pulpit, all the Time of the

Sermon; not speaking a Word till the Sermon 1659. and Prayer after it was ended: and then spake a few Words to the Priest. Of which all that I could hear was, That *The Prayer of the Wicked is Abomination to the Lord; and that God heareth not Sinners.*

Somewhat more, I think, he did say (which I could not distinctly hear, for the Noise the People made) and more probably he would have said, had he not been Interrupted by the Officers, who took him into Custody, and led him out, in order to carry him before my Father, keeper.

When I understood that, I hastened home, that I might give my Father a fair Account of the Matter, before they came. I told him the young Man behaved himself quietly and peaceably; spake not a Word, till the Minister had quite done his Service: and that what he then spake was but short; and was delivered without Passion, or ill Language. This I knew would furnish my Father with a fair Ground, whereon to discharge the Man, if he would.

And accordingly, when they came, and made an high Complaint against the Man (who said little for himself;) my Father, having Examined the Officers, who brought him, what the Words that he spake were, (which they did not well agree in) and at what time he spake them, (which they all agreed to be after the Minister had done) and then whether he gave the Minister any reviling Language, or endeavoured to raise a Tumult among the People (which

1659. (which they could not charge him with :) finding that he had broken the Law, he Cou-
felled the young Man to be careful that he did not make, or occasion any publick Disturbances and so dismissed him. Which I was glad of.

Some time after this, my Father, having gotten some further Account of the People called *Quakers*; and being desirous to be informed concerning their Principles, made another Visit to *Isaac Penington* and his Wife, at their House called the *Grange* in *Peter's-Chalfont*; and took both my Sisters and me with him.

It was in the *Tenth Month*, in the Year, 1659, that we went thither; where we found a very kind Reception, and tarried some Days: on the Day, at least, the longer, for that, while we were there, a Meeting was appointed, at a Place about a Mile from thence; to which we were invited to go, and willingly went.

It was held in a Farm-House, called *The Grove*; which, having formerly been a Gentleman's Seat, had a very large Hall, and the room well filled.

To this Meeting came *Edward Burrough*, besides other Preachers, as *Thomas Curtis* and *James Nailor*: but none spake there, at that Time, but *Edward Burrough*. Next to whom (as it were under him) it was my Lot to sit (on a Stool by the Side of a long Table, on which he sate;) and I drank in his Words with Desire: for they not only Answered my Understanding, but warmed my Heart with a cer-

tain Heat, which I had not till then felt from 1659.
the Ministry of any Man. w

When the Meeting was ended, our Friends took us home with them again; and after Supper, the Evenings being long, the Servants of the Family (who were *Quakers*) were called in, and we all sat down in Silence. But long we had not so fate, before *Edward Burrough* began to speak among us. And although he spake not long, yet what he said did touch, as I suppose, my Father's (Religious) Copy-hold, as the Phrase is. And he, having been from his Youth a Professor (though not join'd in that which is call'd *Close Communion* with any one Sort;) and valuing himself upon the Knowledge he esteemed himself to have, in the various Notions of each Profession: thought he had now a fair Opportunity to display his Knowledge; and thereupon began to make Objections against what had been delivered.

The Subject of the Discourse was, *The universal free Grace of God to all Mankind*. To which he opposed the *Calvinistical Tenet of Particular and Personal Predestination*. In defence of which indefensible Notion, he found himself more at a Loss than he expected. *Edward Burrough* said not much to him upon it, though what he said was close and cogent. But *James Nailor* interposing, handled the Subject with so much Perspicuity, and clear Demonstration, that his Reasoning seemed to be irresistible; and so I suppose my Father found it, which made him willing to drop the Discourse.

1659. As for *Edward Burrough*, he was a Bristol young Man, of a ready Tongue, (and might have been, for ought I then knew, a Scholar which made me the less to admire his way of Reasoning. But what drop't from *James Naslor* had the greater Force upon me; because he look'd but like a plain simple Country-Man having the Appearance of an Husbandman, or a Shepherd.

As my Father was not able to maintain the Argument on his Side: so neither did they seem willing to drive it on to an Extremity on their side. But treating him in a soft and gentle Manner, did, after a while, let fall the Discourse: and then we withdrew to our respective Chambers.

The next Morning we prepared to return Home (that is, my Father, my younger Sister and my self: for my elder Sister was gone before, by the Stage Coach, to *London*.) And when, having taken our Leaves of our Friends we went forth; they, with *Edward Burrough* accompanying us to the Gate: he there directed his Speech, in a few Words to each of us severally; according to the Sense he had of our several Conditions. And when we were gone off, and they gone in again; they asking him what he thought of us: he answered them, (as they afterwards told me) to this Effect, *As for the Old Man, he is settled on his Lees; and the Young Woman is light and airy: but the Young Man is Reach't, and may do well, if he don't lose it.* And surely that which he said to me, or rather

rather that Spirit in which he spake it, took 1659.
such fast hold on me; that I felt Sadness and
Trouble come over me, though I did not distinctly understand what I was troubled for. I knew not what I ayled, but I knew I ayled something more than ordinary: and my Heart was very heavy.

I found it was not so with my Father and Sister: for as I rode after the Coach, I could hear them talk pleasantly one to the other, but they could not discern how it was with me, because I, riding on Horsback, kept much out of Sight.

By that time we got home it was Night. And the next Day, being the first Day of the Week, I went in the Afternoon to hear the Minister of *Chinner*; and this was the last time I ever went to hear any of that Function. After the Sermon, I went with him to his House, and in a Freedom of Discourse (which, from a certain Intimacy that was between us, I commonly used with him) told him where I had been, what Company I had met with there, and what Observations I had made to my self thereupon. He seemed to understand as little of them, as I had done before: and civilly abstained from casting any unhandsome Reflections on them.

I had a Desire to go to another Meeting of the *Quakers*; and bid my Father's Man enquire, if there was any in the Country thereabouts. He thereupon told me, he had heard at *Isaac*

1659. *Penington's*, that there was to be a Meeting at *High-Wiccomb* on *Thursday* next.

Thither therefore I went, though it was Seven Miles from me. And that I might be rather thought to go out a Courſing, than to a Meeting; I let my Gray-Hound run by my Horſe-side.

When I came there, and had ſet up my Horſe at an Inn; I was at a Loſs how to find the Houſe where the Meeting was to be. I knew it not: and was aſhamed to ask after it. Wherefore having order'd the Horſtler to take Care of my Dog, I went into the Street, and ſtood at the Inn-Gate; muſing with my ſelf what Courſe to take. But I had not ſtood long, e're I ſaw an Horſe-man riding along the Street; whom I remember'd I had ſeen before at *Iſaac Penington's*: and he put up his Horſe at the ſame Inn. Him therefore I reſolved to follow, ſuppoſing he was going to the Meeting, as indeed he was.

Being come to the Houſe (which proved to be *John Raunce's*) I ſaw the People ſitting together, in an outer Room: wherefore I ſtept in, and ſate down on the firſt void Seat, the End of a Bench juſt within the Door; having my Sword by my Side, and Black Cloaths on, which drew ſome Eyes upon me. It was not long e're one ſtood up and ſpake, whom I was afterwards well acquainted with (his Name was *Samuel Thornton*;) and what he ſpake was very ſuitable, and of good Service to me: for

it

it reached Home, as if it had been directed ^{1659.}
to me.

As soon as ever the Meeting was ended, and the People began to rise, I, being next the Door, step't out quickly; and hastning to my Inn, took Horse immediately homewards: and (so far as I remember) my having been gone was not taken Notice of by my Father.

This latter Meeting was like the Clinching of a Nail; confirming, and fastening in my Mind, those good Principles, which had sunk into me at the former. My Understanding began to open, and I felt some Stirrings in my Breast, tending to the Work of a New Creation in me. The general Trouble, and Confusion of Mind, which had for some Days lain heavy upon me, and pressed me down, without a distinct Discovery of the particular Cause for which it came, began now to wear off; and some Glimmerings of Light began to break forth in me; which let me see my Inward State, and Condition towards God. The Light (which before had shone in my Darknes, and the Darknes could not comprehend it) began now to shine out of Darknes, and in some Measure discovered to me what it was, that had before clouded me, and brought that Sadness and Trouble upon me. And now I saw, that although I had been, in a great degree, preserved from the common Immoralities, and gross Pollutions of the World; yet the Spirit of the World had hitherto ruled in me, and led me into Pride, Flattery, Vanity and Superfluity;

1659. fluity; all which was Naught. I found there were many Plants growing in me, which were not of the *Heavenly Father's Planting*: and that all these (of whatever sort or kind they were, or how specious soever they might appear) must be plucked up.

Now was all my former Life ripped up, and my Sins, by Degrees, were set in order before me. And though they looked not with so black a Hue, and so deep a Dye, as those of the lewdest Sort of People did: Yet I found that all Sin (even that which had the fairest or finest shew, as well as that which was more course and foul) brought Guilt, and *with* and *for* Guilt, Condemnation on the Soul that sinned. This I felt: and was greatly bowed down under the Sense thereof.

Now also did I receive a New Law, (an *Inward Law* superadded to the *Outward*) *The Law of the Spirit of Life in Christ Jesus*, which wrought in me against all Evil, not only in *Deed*, and in *Word*, but even in *Thought* also: so that every thing was brought to Judgment, and Judgment passed upon all. So that I could not any longer go on, in my former Ways, and *Course of Life*: for when I did, Judgment took hold upon me for it.

Thus the Lord was graciously pleased to deal with me, in somewhat like manner as he had dealt with his People *Israel* of Old (when they had transgressed his Righteous LAW) whom, by his Prophet, he called back, required to put away the Evil of their Doings: bidding

there bidding them, First, *Cease to Do Evil*; Then, ^{1659.}
were *Learn to Do Well*: before He would admit
d that them to *Reason with Him*; and before he would
were, impart to them the *Effects of His free Mercy*,
appear) *Isa. i. 16, 17.*

I was now required, by this *Inward* and
, and *Spiritual LAW* (*The Law of the Spirit of Life*
before in *Christ Jesus*) to put away the *Evil of my Do-*
black ings; and to *Cease to do Evil*. And what, in
of the Particulars, the *Evil* was, which I was requi-
d that red to to put away, and to cease from: that Mea-
est or sure of the *Divine LIGHT*, which was now
more manifested in me, discovered to me: and what
th and the Light made manifest to be *Evil*, Judgment
at fin- passed upon.

So that here began to be a Way cast up, be-
fowed fore me, for me to walk in: A direct and
an In- plain Way; so plain, that a way-faring-Man,
he Law how weak and simple soever (*though a Fool*, to
which the Wisdom, and in the Judgment of the World)
nly in could not Err, while he continued to walk in it:
also: the Error coming in by his going out of it. And
gment, this Way, with respect to me, I saw was that
I could Measure of *Divine Light*, which was manifest-
s, and ed in me; by which the *Evil of my Doings*, which
at took I was to put away, and to cease from, was dis-
covered to me.

By this *Divine Light* then I saw, that though
as he I had not the Evil of the common *Uncleanness*,
(when *Debauchery, Prophaness, and Pollutions of the*
LAW) *World* to put away, because I had, through the
k, re- great Goodness of *GOD*, and a *Civil Educa-*
Doings: tion, been preserved out of those grosser Evils:

bidding D 4 yet

1659. yet I had many other Evils to *put away*, and to *cease from*: some of which were not, by the World (*which lies in Wickedness*, 1 Joh. 5. 19. accounted *Evils*: but by the *Light of Christ* were made manifest to me to be *Evils*, and, as such, condemned in me.

As particularly, Those *Fruits and Effects of PRIDE*, that discover themselves in the *Vanity and Superfluity of APPAREL*: which I (as far as my Ability would extend to) took, alas too much Delight in. This *Evil of my Doing* I was required to *put away*, and *cease from*: and Judgment lay upon me till I did so. Wherefore, in Obedience to the *Inward Law* (which agreed with the *Outward*, 1 Tim. 2. 9. 1 Pet. 3. 3. 1 Tim. 6. 8. Jam. 1. 21.) I took from my Apparel those unnecessary Trimmings of *Lace, Ribbands and useleß Buttons*, which had no real Service; but were set on only for that, which was, by mistake, called *Ornament*. And I ceased to wear *Rings*.

Again, *The giving of flattering Titles to Men* between whom and me there was not any Relation, to which such Titles could be pretended to belong. This was an *Evil* I had been much addicted to, and was accounted a ready Artist in: therefore this *Evil* also was I required to *put away*, and *cease from*. So that thenceforward I durst not say, *Sir, Master, Lord, Madam* (or *My Dame*) or say, *Your Servant*, to any one to whom I did not stand in the real Relation of a *Servant*; which I had never done to any,

Again

Again, *Respect of Persons*, in Uncovering the 1659.
Head, and *Bowing the Knee*, or *Body in Saluta-*
tions, was a Practice I had been much in the
 Use of. And this being one of the *Vain Customs*
 of the World, introduced by the Spirit of the
 World, instead of the true *Honour*, which this
 is a false Representation of; and used in Deceit,
 as a Token of *Respect*, by Persons one to another,
 who bear no *real Respect* one to another. And
 besides, This being a *Type*, and proper *Emblem*
 of that *Divine Honour* which all ought to pay
 to *Almighty G O D*, and which all, of all sorts
 (who take upon them the *Christian Name*) ap-
 pear in, when they offer their Prayers to Him;
 and therefore should not be given to Men. I
 found this to be one of those *Evils*, which I had
 been too long doing; therefore I was now re-
 quired to put it away, and cease from it.

Again, *The Corrupt and Unsound Form of Speak-*
ing in the Plural Number to a Single Person (*YOU*
 to One, instead of *T H O U*;) contrary to the
Pure, Plain, and Single Language of T R U T H
 (*T H O U* to One, and *YOU* to more than One)
 which had always been used, by *G O D* to
 Men, and Men to *G O D*, as well as one to ano-
 ther, from the oldest Record of Time, till *Cor-*
rupt Men, for *Corrupt Ends*, in later and *Corrupt*
Times, to *Flatter, Fawn*, and work upon the *Cor-*
rupt Nature in Men, brought in that false and
 senseless Way of Speaking, *YOU* to One;
 which hath since corrupted the *Modern Lan-*
guages, and hath greatly debased the Spirits,
 and depraved the Manners of Men. This

Evil

Again

1659. *Evil Custom* I had been as forward in as others was, To
 and this I was now called out of, and required means d
 to cease from. f Min

These, and many more *Evil Customs*, which had do
 had sprang up in the Night of Darknes, and my Wee
 general Apostacy from the TRUTH, and True For v
 RELIGION; were now, by the Inshining of light,
 this pure Ray of *Divine Light* in my Conscience, the V
 gradually Discovered to me, to be what I ought till
 to cease from, shun, and stand a Witness against which t

But so subtilly, and withal so powerfully, e, for
 did the Enemy work upon the weak Part in transfor
 me, as to perswade me, that, in these things, Angel
 ought to make a Difference between my Father earanc
 and all other Men: And that therefore, though perform
 I did disuse these Tokens of Respect to others, ot the
 yet I ought still to use them towards him, as he ag eag
 was my Father. And so far did this Wile of od;
 his prevail upon me, through a Fear, lest Iuct o
 should do amiss, in withdrawing any sort of He
 Respect, or Honour from my Father, which deal o
 was due unto him; that being thereby beguile, norma
 ed, I continued for a while to demean my self, my
 in the same manner towards him, with respect, ood,
 both to *Language* and *Gesture*, as I had always, nd ac
 done before. And so long as I did so (standing, erfor
 Bare before him, and giving him the accusom, ibility)
 ed Language) he did not expresse (whatever he ne W
 thought) any Dislike of me. Evil C

But as to my self, and the Work begun in read
 me; I found it was not enough for me to Cease I
 to do Evil; though that was a good and a great I
 Step. I had another Lesson before me, which would
 was ny se

others *was*, To learn to do well : which I could by no means do, till I had given up, with full Purpose of Mind, to *Cease from doing Evil*. And when which had done that, the Enemy took Advantage of my Weakness, to mislead me again.

For whereas I ought to have waited in the night, for Direction and Guidance into, and the Way of *Well-Doing* ; and not to have moved till the *Divine Spirit* (a Manifestation of which the Lord hath been pleased to give unto me, for me to profit with, or by :) the Enemy, Part transforming himself into the Appearance of an Angel of Light, offered himself, in that Appearance, to be my Guide and Leader into the performance of *Religious Exercises*. And I, not then knowing the Wiles of Satan, and being as heag eager to be doing some acceptable Service to God ; too readily yielded my self to the Conquest of my Enemy, instead of my Friend.

He thereupon humouring the warmth, and deal of my Spirit, put me upon Religious Performances, *in my own Will, in my own Time, and in my own Strength* ; which in themselves were good, and would have been profitable unto me, and acceptable unto the Lord ; if they had been performed *in His Will, in His Time, and in the Ability which He gives*. But being wrought in the Will of Man, and at the prompting of the *evil One* ; no wonder that it did me Hurt, instead of Good.

I Read abundantly in the BIBLE, and would set my self Tasks in Reading ; injoyning my self to Read so many Chapters, sometimes an

1659. an whole Book, or long Epistle, at a time
 ~ And I thought that time well spent, though
 was not much the wiser for what I had Read
 reading it too cursorily, and without the true
 Guide, the *Holy Spirit*, which alone could open
 the Understanding, and give the true Sense
 what was Read.

I Prayed often, and drew out my Prayers
 a great length: and appointed unto my self cer-
 tain set Times to Pray at, and a certain Num-
 ber of Prayers to say in a Day; yet knew not
 mean while, what true Prayer was. Which
 stands not in Words (though the Words which
 are uttered in the *Movings* of the *Holy Spirit* are
 very available;) but in the breathing of the
 Soul to the Heavenly Father, through the Oper-
 ation of the *Holy Spirit*, who maketh *Intercession*
 sometimes in Words, and sometimes with Sighs
 and Groans only, which the Lord vouchsafes to
 hear, and Answer.

This *Will-Worship* (which all is, that is per-
 formed in the Will of Man, and not in the
Movings of the *Holy Spirit*) was a great Hinder-
 ance to me, and Hinderance of my Spiritual Growth
 in the Way of Truth. But my Heavenly Father
 knew the Sincerity of my Soul to
 Him, and the hearty Desire I had to Serve Him
 had Compassion on me; and in due time was
 graciously pleased to *Illuminate* my Understand-
 ing farther, and to open in me an Eye to discern
 the *False Spirit*, and its way of Working, from
 the *True*: and to reject the former, and cleave
 to the latter.

But though the Enemy had, by his Subtilty, 1659. gain'd such Advantages over me; yet I went on notwithstanding, and firmly persisted in my Godly Resolution, of ceasing from, and denying those things, which I was now Convinced in my Conscience were Evil. And on this Account a great Trial came quickly on me. For the *General Quarter-Sessions* for the Peace coming on, my Father (willing to excuse himself from a dirty Journey) commanded me to get up betimes, and go to *Oxford*, and deliver in the *Recognizances* he had taken; and bring him an Account what Justices were on the Bench, and what principal Pleas were before 'em; which he knew I knew how to do, having often attended him on those Services.

I (who knew how it stood with me better than he did) felt a Weight come over me, as soon as he had spoke the Word. For I presently saw, it would bring a very great Exercise upon me. But having never resisted his Will, in any thing that was lawful, (as this was) I attempted not to make any Excuse; but, ordering an Horse to be ready for me early in the Morning, I went to Bed, having great Struglings in my Breast.

For the Enemy came in upon me, like a Flood, and set many Difficulties before me, swelling them up to the highest Pitch, by representing them as Mountains, which I should never be able to get over; And, alas! that *Faith* which could remove such Mountains, and cast them


1659. them into the Sea, was but very small, and
 weak in me.

He cast into my Mind, not only how I should behave my self in Court, and dispatch the Business I was sent about; but how I should demean my self towards my Acquaintance (which I had many in that City) with whom I was wont to be Jolly: whereas now I could not put off my Hat, nor Bow, to any of them; nor give them their honorary Titles (as they are called) nor use the corrupt Language of *You* to any one of them; but must keep to the plain and true Language of *Thou* and *Thee*.

Much of this Nature revolved in my Mind, thrown in by the Enemy to discourage, and cast me down. And I had none to have recourse to, for Counsel or Help, but the Lord alone. To whom therefore I poured forth my Supplications, with earnest Cries and Breathings of Soul, that HE, in whom all Power was, would enable me to go through this great Exercise, and keep me faithful to Himself therein. And after some time, he was pleased to compose my Mind to Stillness, and I went to rest.

Early next Morning, I got up, and found my Spirit pretty calm and quiet; yet not without a Fear upon me, lest I should slip, and lose the Testimony, which I had to bear. And as I rode, a frequent Cry ran through me to the Lord, on this wise; *O my God, Preserve me faithful, whatever befalls me! Suffer me not to be*

drawn

*drawn into Evil, how much Scorn and Contempt 1659.
soever may be cast upon me!* 

Thus was my Spirit exercised on the way almost continually. And when I was come within a Mile or two of the City, whom should I meet upon the Way, coming from thence, but *Edward Burrough!* I rode in a *Mountier-Cap* (a Dress more used then, than now) and so did he: and because the Weather was exceeding sharp, we both had drawn our Caps down, to shelter our Faces from the Cold; and by that means neither of us knew the other, but passed by without taking Notice one of the other, till a few Days after meeting again, and observing each others Dress, we recollected where we had so lately met. Then thought I with myself, *O! How glad should I have been of a Word of Encouragement and Counsel from him, when I was under that weighty Exercise of Mind!* But the Lord saw it was not good for me: that my Reliance might be wholly upon him; and not on Man.

When I had set up my Horse, I went directly to the Hall, where the Sessions were held; where I had been but a very little while, before a Knot of my old Acquaintances espying me, came to me. One of these was a Scholar in his Gown; another a Surgeon of that City (both my School-Fellows, and Fellow-Boarders at *Stambridge-School*;) and the Third a Country Gentleman, with whom I had long been very Familiar. When they were come up to me, they all saluted me, after the usual manner, putting off their

1659. their Hats and Bowing; and saying, *Your Humble Servant, Sir*: expecting, no doubt, the like from me. But when they saw me stand still, not moving my Cap, nor bowing my Knee in way of *Congee* to them; they were amazed, and looked first one upon another, then upon me, and then one upon another again, for a while, without a Word speaking.

At length the Surgeon, (a brisk young Man) who stood nearest to me, clapping his Hand, in a familiar way, upon my Shoulder, and smiling on me, said, *What! TOM, a Quaker!* To which I readily, and cheerfully Answered, *Yes A Quaker*. And as the Words passed out of my Mouth, I felt Joy spring in my Heart: for I rejoiced, that I had not been drawn out by them, into a Compliance with them; and that I had Strength and Boldness given me, to Confess my self to be one of that despised People.

They staid not long with me, nor said any more (that I remember) to me: but looking somewhat confusedly one upon another, after a while took their Leave of me; going off in the same ceremonious Manner, as they came on.

After they were gone, I walked a while about the Hall, and went up nearer to the Court to observe both what Justices were on the Bench, and what Business they had before them. And I went in Fear (not of what they could or would have done to me, if they should have taken notice of me, but) lest I should be surprized, and drawn unwarily into that, which I was to keep out of.

It was not long before the Court adjourned, 1659. to go to Dinner: And that time I took to go to the *Clerk of the Peace*, at his House, whom I was well acquainted with. So soon as I came into the Room where he was, he came and met me; and saluted me after his manner: for he had a great Respect for my Father, and a kind Regard for me. And tho' he was at first somewhat startled at my Carriage and Language: yet he treated me very civilly, without any Reflection, or shew of Lightness. I delivered him the *Recognizances*, which my Father had sent; and having done the Business I came upon, withdrew: and went to my Inn, to refresh my self, and then to return home.

But when I was ready to take Horse, looking out into the Street, I saw two or three Justices, standing just in the Way where I was to ride. This brought a fresh Concern upon me. I knew, if they saw me, they would know me: And I concluded, if they knew me, they would stop me to enquire after my Father; and I doubted how I should come off with them.

This Doubting brought Weakness on me; and that Weakness led to Contrivance, how I might avoid this Trial. I knew the City pretty well; and remembered there was a back Way, which, though somewhat about, would bring me out of Town, without passing by those Justices: Yet loth I was to go that Way. Wherefore I staid a pretty time, in hopes they would have parted Company, or removed to some other Place, out of my Way. But when

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I had

1659. I had waited till I was uneasie, for losing so much time; having entred into Reasonings with Flesh and Blood, the Weakness prevailed over me, and away I went the back Way: which brought Trouble and Grief upon my Spirit, for having shunned the Cross.

But the Lord looked on me with a tender Eye; and seeing my Heart was right to him, and that what I had done was meerly through Weakness, and Fear of Falling, and that I was sensible of my Failing therein, and sorry for it: he was graciously pleased to pass it by, and speak Peace to me again. So that, before I got home, as when I went in the Morning, my Heart was full of Breathing Prayer to the Lord, that he would vouchsafe to be with me, and uphold and carry me through that Days Exercise: So now at my Return in the Evening, my Heart was full of thankful Acknowledgments, and Praises unto Him, for his great Goodness and Favour to me, in having thus far preserved, and kept me from falling into any thing that might have brought Dishonour to his Holy Name, which I had now taken on me.

But notwithstanding that it was thus with me, and that I found Peace and Acceptance with the Lord in some good degree, according to my Obedience to the Convictions I had received, by his *Holy Spirit* in me: yet was not the Vail so done away, or fully rent, but that there still remained a Cloud upon my Understanding, with respect to my Carriage towards my Father. And that Notion, which the Ene-

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my had brought into my Mind, That I ought to ^{1650.} put such a Difference between him all others, as that, on the Account of Paternal Relation, I should still deport my self towards him, both in Gesture and Language, as I had always heretofore done; did yet prevail with me. So that when I came home, I went to my Father bare-headed, as I used to do; and gave him a particular Account of the Business he had given me in Command, in such manner, that he, observing no alteration in my Carriage towards him, found no Cause to take Offence at me.

I had felt for sometime before, an earnest Desire of Mind to go again to *Isaac Penington's*. And I began to question whether, when my Father should come (as I concluded e're long he would) to understand I enclined to settle among the People called *Quakers*, he would permit me the Command of his Horses, as before. Wherefore, in the Morning when I went to *Oxford*, I gave Direction to a Servant of his, to go that Day to a Gentleman of my Acquaintance (who I knew had a Riding Nag to put off, either by Sale, or to be kept for his Work;) and desire him, in my Name, to send him to me; which he did, and I found him in the Stable, when I came home.

On this Nag I designed to ride next Day to *Isaac Penington's*: and in order thereunto, arose betimes and got my self ready for the Journey. But because I would pay all due Respects to my Father, and not go without his Consent, or Knowledge at the least, I sent one up to him

1659 (for he was not yet stirring) to acquaint him, *W* that I had a Purpose to go to *Isaac Penington's*; and desired to know if he pleased to Command me any Service to them. He sent me Word, *He would speak with me before I went; and would have me come up to him: which I did; and stood by his Bed-Side.*

Then in a mild and gentle Tone, he said, *I understand you have a Mind to go to Mr. Penington's. I answered, I have so. Why, said he, I wonder why you should. You were there, you know, but a few Days ago; and unless you had Business with them, don't you think it will look odly?* I said, *I thought not. I doubt, said he, You'll tire them with your Company, and make them think they shall be troubled with you.* If, replied I, I find any thing of that, I'll make the shorter Stay. *But, said he, can you propose any sort of Business with them, more than a meer Visit?* Yes, said I, I propose to my self not only to see them; but to have some Discourse with them. *Why, said he (in a Tone a little Harsher) I hope you don't incline to be of their Way.* Truly, answered I, I like them, and their Way, very well; so far as I yet understand it: and I am willing to Go to them, that I may understand it better.

Thereupon he began to reckon up a Bead-Roll of Faults against the *Quakers*; Telling me *They were a rude unmannerly People, that would not give Civil Respect or Honour to their Superiors; no not to Magistrates: That they held many dangerous Principles: That they were an immodest, shameless People; and that one of them strip't him-*
self

self stark-naked, and went in that unseemly manner 1659. about the Streets, at Fairs, and on Market-days in great Towns.

To all the other Charges, I answered only, That perhaps they might be either misreported, or misunderstood, as the best of People had sometimes been. But to the last Charge, of *Going Naked*, a particular Answer, by way of Instance, was just then brought into my Mind, and put into my Mouth, which I had not thought of before: and that was the Example of *Isaiah*, who went *Naked*, among the People, for a long time, (*Isai. 20. 4.*) *Aye*, said my Father, *but you must consider, that He was a Prophet of the Lord, and had an exprefs Command from God to Go so.* Yes, Sir, replied I, I do consider that: but I consider also, that the *Jews* among whom he lived, did not own him for a Prophet, nor believe that he had such a Command from God. And, added I, how know we but that this *Quaker* may be a Prophet too, and might be commanded to do as he did, for some Reason which we understand not.

This put my Father to a stand; so that letting fall his Charges against the *Quakers*, he only said, *I would wish you not to go so soon; but take a little time to consider of it: you may Visit Mr. Penington hereafter.* Nay, Sir, replied I, Pray don't hinder my going now: for I have so strong a Desire to go, that I do not well know how to forbear. And as I spake those Words, I withdrew gently to the Chamber-Door; and then hastning down Stairs, went immediately

1659. to the Stable: where finding my Horſe ready
 ~ Bridled, I forthwith mounted, and went off;
 left I ſhould receive a Countermend.

This Diſcourſe with my Father had caſt me ſomewhat back in my Journey, and it being Fifteen long Miles thither, the Ways bad, and my Nag but ſmall: it was in the Afternoon that I got thither. And underſtanding by the Servant that took my Horſe, that there was then a Meeting in the Houſe (as there was Weekly on that Day, which was the *Fourth Day* of the Week, though I, till then, underſtood it not) I haſtened in; and knowing the Rooms, went directly to the *Little Parlour*, where I found a few Friends ſitting together in Silence: and I ſate down among them, well ſatiſfied, though without Words.

When the Meeting was ended, and thoſe of the Company, who were Strangers, withdrawn, I addreſſed my ſelf to *Iſaac Penington* and his Wife, who received me courteouſly: but not knowing what Exerciſe I had been in, and yet was under, nor having heard any thing of me, ſince I had been there before, in another Garb, were not forward at firſt to lay ſuddain Hands on me; which I obſerved, and did not diſlike. But as they came to ſee a Change in me, not in Habit only, but in Geſture, Speech and Carriage, and which was more, in Countenance alſo: (for the Exerciſe I had paſſed through, and yet was under, had imprinted a viſible Character of Gravity upon my Face;) they were exceeding kind, and tender towards me.

There

There was then in the Family a Friend, ¹⁶⁵⁹ whose Name was *Anne Curtis* (the Wife of *Thomas Curtis* of Reading) who was come upon a Visit to them, and particularly to see *Mary Penington's* Daughter *Guli*: who had been ill of the *Small Pox*, since I had been there before. Betwixt *Mary Penington* and this *Friend*, I observed some private Discourse, and Whisperings; and I had an Apprehension that it was upon something that concerned me. Wherefore I took the freedom to ask *Mary Penington*, If my coming thither had occasioned any Inconvenience in the Family? She asked me, If I had had the *Small Pox*? I told her no. She then told me, *Her Daughter had newly had them; and though she was well recovered of them, she had not as yet been down amongst them: but intended to have come down, and sate with them in the Par-
lour that Evening; yet would rather forbear, till another time, than Endanger me. And that that was the matter they had been discoursing of.* I assured her, that I had always been, and then, more especially, was free from any Apprehension of Danger in that respect: and therefore intreated, that her Daughter might come down. And although they were somewhat unwilling to yield to it, in regard of me; yet my Importunity prevailed, and after Supper she did come down, and sit with us: and tho' the Marks of the Distemper were fresh upon her; yet they made no Impression upon me; Faith keeping out Fear.

1659. We spent much of the Evening in Retired-
 ness of Mind, our Spirits being weightily gathered inward: so that not much Discourse passed among us; neither they to me, nor I to them, offered any Occasion. Yet I had good Satisfaction in that Stilness; feeling my Spirit drawn near to the Lord, and to them therein.

Before I went to Bed, they let me know that there was to be a Meeting at *Wiccomb* next Day; and that some of the Family would go to it. I was very glad of it: for I greatly desired to go to Meetings; and this fell very aptly, it being in my way home. Next Morning *Isaac Penington* himself went, having *Anne Cuddephoe* with him: and I accompanied them.

At *Wiccomb* we met with *Edward Burroughs* who came from *Oxford* thither, that Day that I was going thither, met him on the Way: and having both our *Mountier-Caps* on, we recollected that we had met, and passed by each other on the Road unknown.

This was a Monthly Meeting, consisting of *Friends* chiefly, who gathered to it from several Parts of the Country thereabouts: so that the Meeting was pretty large, and was held in a fair Room in *Jeremiah Steevens's* House; the Room where I had been at a Meeting before, in *John Raunce's* House, being too little to receive us.

A very good Meeting was this, in its season and to me. *Edward Burroughs's* Ministry came forth among us in Life and Power; and the Assembly was covered therewith. I also, according to my small Capacity, had a Share therein.

therein. For I felt some of that Divine Power, ^{1659.} working my Spirit into a great Tenderness; and not only Confirming me in the Course I had already entred, and strengthning me to go on therein: but rending also the Vail somewhat further, and Clearing my Understanding in some other things, which I had not seen before. For the Lord was pleased to make his Discoveries to me by degrees; that the Sight of too great a Work, and too many Enemies to encounter with at once, might not discourage me, and make me faint.

When the Meeting was ended, the *Friends* of the Town, taking notice, that I was the Man that had been at their Meeting the Week before, whom they then did not know; some of them came, and spake lovingly to me, and would have had me staid with them: but *Edward Burrough* going home with *Isaac Penington*. he invited me to go back with him; which I willingly consented to. For the Love I had more particularly to *Edward Burrough*, through whose Ministry I had received the first awakening Stroke, drew me to desire his Company; and so away we rode together.

But I was somewhat disappointed of my Expectation: for I hoped he would have given me both Opportunity and Encouragement, to have opened my self to him, and to have poured forth my Complaints, Fears, Doubts and Questionings into his Bosom. But he, being sensible that I was truly reach'd; and that the *Witness* of GOD was raised, and the *Work* of GOD rightly

1659. rightly begun in me: chose to leave me to the
 W Guidance of the good Spirit in my self (the Coun-
 sellor that could resolve all Doubts) that I might
 not have any Dependence on Man. Where-
 fore, although he was naturally of an open,
 and free Temper and Carriage; and was after-
 wards always very familiar, and affectionately
 kind to me: yet at this time he kept himself
 somewhat reserved, and shewed only common
 Kindness to me.

Next Day we parted. He, for London: I
 home; under a very great Weight and Exer-
 cise upon my Spirit. For I now saw, in and by
 the farther Openings of the DIVINE LIGHT
 in me, that the Enemy, by his false Reasonings,
 had beguiled and misled me, with respect to my
 Carriage towards my Father. For I now clearly
 saw, That the Honour due to Parents, did
 not consist in Uncovering the Head, and Bow-
 ing the Body to them; but in a ready Obedience
 to their Lawful Commands, and in Performing all
 needful Services unto them. Wherefore, as I
 was greatly troubled for what I already had
 done, in that Case, though it was through Ig-
 norance: So I plainly felt I could no longer
 continue therein, without drawing on my self
 the Guilt of wilful Disobedience; which I well
 knew would draw after it Divine Displeasure
 and Judgment.

Hereupon the Enemy assaulted me afresh;
 setting before me the Danger I should run my
 self into, of provoking my Father to use Seve-
 rity towards me: and perhaps to the casting
 me

me utterly off. But over this Temptation the 1659.
Lord, whom I cried unto, supported me; and
gave me Faith to believe, that he would bear
me through whatever might befall me on that
Account. Wherefore I resolved, in the Strength
which he should give me, to be faithful to his
Requirings, whatever might come on it.

Thus labouring under various Exercises on
the Way, I at length got home; expecting I
should have but a rough Reception from my
Father. But when I came home, I understood
my Father was from home. Wherefore I fate
down, by the Fire, in the Kitchen; keeping
my Mind retired to the Lord, with Breathings
of Spirit to Him, that I might be preserved
from falling.

After some time I heard the Coach drive in,
which put me into a little Fear, and a sort of
Shivering came over me. But by that time he
was alighted and come in, I had pretty well
recovered my self; and as soon as I saw him, I
rose up, and advanced a Step or two towards
him, with my Head covered, said, *Isaac Pen-*
ington and his Wife remember their Loves to
thee.

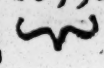
He made a Stop to hear what I said, and ob-
serving that I did not stand bare, and that I
used the Word [*Thee*] to him; He, with a
stern Countenance, and Tone that spake high
Displeasure, only said, *I shall talk with you, Sir,*
another time: and so hastening from me, went
into the Parlour; and I saw him no more that
Night.

Tho'

1659. Though I foresaw there was a Storm arising
 the Apprehension of which was uneasie to me
 yet the Peace which I felt in my own Breast
 raised in me a Return of Thanksgivings to the
 Lord, for his gracious supporting Hand; which
 had thus far carried me through this Exercise
 with humble Cries in Spirit to Him, that He
 would vouchsafe to stand by me in it to the
 End; and uphold me, that I might not fall.

My Spirit longed to be among *Friends*, and
 to be at some Meeting with them on the *Fir*
Day, which now drew on; this being the *Six*
Day Night. Wherefore I purposed to go to
Oxford on the Morrow (which was the *Seven*
Day of the Week) having heard there was a
 Meeting there. Accordingly, having ordered
 my Horse to be made ready betimes, I got up
 in the Morning and made my self ready all
 Yet before I would go, (that I might be as obedi-
 servant to my Father, as possibly I could) I de-
 sired my Sister to go up to him in his Chamber
 and acquaint him, that I had a Mind to go
 to *Oxford*; and desired to know if he pleased to
 Command me any Service there. He bid her
 tell me, *He would not have me go, till he had*
spoken with me. And getting up immediately
 he hastened down to me, before he was quite
 dressed.

As soon as he saw me standing with my Hat
 on, his Passion transporting him, he fell upon
 me with both his Fists; and having by that
 Means somewhat vented his Anger, he plucked
 off my Hat, and threw it away. Then steps

ing hastily out to the Stable, and seeing my 1659.
 borrowed Nag stand ready Saddled and Bridled, 
 he asked his Man *Whence that Horse came?* who
 telling him he fetch't it from Mr.— such an
 one's: *Then ride him presently back,* said my Fa-
 ther, *and tell Mr.—— I desire he will never*
lend my Son an Horse again, unless he brings a
Note from me.

The poor Fellow, who loved me well, would
 have made Excuses and Delays; but my
 Father was positive in his Command: and so
 urgent, that he would not let him stay so much
 to take his Breakfast (though he had Five
 miles to ride;) nor would he himself stir from
 the Stable, till he had seen the Man mounted,
 and gone.

Then coming in, he went up into his Cham-
 ber, to make himself more fully ready; think-
 ing he had me safe enough, now my Horse was
 gone: for I took so much Delight in Riding,
 that I seldom went on Foot.

But while he was dressing himself in his
 Chamber, I (who understood what had been
 done) changing my Boots for Shoos, took an-
 other Hat; and acquainting my Sister (who
 loved me very well, and whom I could confide
 in) whither I meant to go, went out privately,
 and walked away to *Wiccomb*, having Seven
 long Miles thither: which yet seem'd little and
 easy to me; from the Desire I had to be among
 my Friends.

As thus I travelled all alone, under a Load
 of Grief, from the Sense I had of the Opposi-
 tion,

1659. tion, and Hardship I was to expect from my Father; the Enemy took Advantage to Assault me again, casting a Doubt into my Mind, *Whether I had done well, in thus coming away from my Father, without his Leave or Knowledge?*

I was quiet and peaceable in my Spirit, before this Question was darted into me; but after that, Disturbance and Trouble seized upon me: so that I was at a stand what to do; whether to go forward or backward. *Fear of offending* inclined me to go back; but *Desire of the Meeting* and to be with *Friends*, pressed me to go forward.

I stood still a while, to consider and weigh as well as I could, the Matter. I was satisfied, that I had not left my Father with an Intention of *Undutifulness*, or *Disrespect* to him; but meerly in Obedience to that *Drawing* of the Spirit, which I was perswaded was of the LORD, to join with *His People* in *Worshipping Him*: and this made me easie.

But then the Enemy, to make me uneasie again, objected, *But how could that Drawing be from the LORD, which drew me to disobey my Father?*

I considered thereupon the Extent of *Paternal Power*; which I found was not wholly arbitrary and Unlimited: but had Bounds set upon it. So that as in *Civil Matters*, it was restrained to *Things Lawful*: so in *Spiritual* and *Religious Cases*, it had not a compulsory Power over *Conscience*: which ought to be Subject to the Heavenly Father. And therefore though Obedience to Parents, be enjoined to Children; yet it is with this Limitation, [IN THE LORD]

Children, obey your Parents in the Lord: for this is right, 1 Pet. 6. 1. 1659.

This turned the Scale for going forward: and so on I went. And yet I was not wholly free from some Fluctuations of Mind, from the Besettings of the Enemy. Wherefore, altho' I knew that *Outward Signs* did not properly belong to the *Gospel Dispensation*: yet for my better Assurance, I did, in Fear and great Humility, beseech the Lord, that He would be pleased so far to condescend to the Weakness of his servant, as to give me a Sign, by which I might certainly know, whether my Way was right before Him, or not.

The Sign which I asked was, *That if I had been wrong, in Coming as I did, I might be Rejected, or but coldly received, at the Place I was Going to; but if this mine Undertaking was right in his Sight, he would give me Favour with them I went to; so that they should receive me with hearty Kindness and Demonstrations of Love.* Accordingly, when I came to *John Rance's* House (which, being so much a Stranger to all, I chose to go to, because I understood the Meeting was commonly held there;) they received me with more than ordinary Kindness; especially *Frances Rance* (*John Rance's* then Wife;) who was both a Grave and Motherly Woman, and had a hearty Love to Truth, and Tenderness towards that, in Sincerity, sought after it. And this kind Reception, confirming me in the Belief that my Undertaking was *Approved of by the LORD*, gave great Satisfaction and Ease to

1659. to my Mind ; and I was thankful to the Lord
 therefore.

Thus it fared with me there : but at Home it fared otherwise with my Father. He supposing I had betaken my self to my Chamber when he took my Hat from me, made no Enquiry after me, till Evening came ; and then sitting by the Fire, and considering that the Weather was very cold, he said to my Sister who sat by him, *Go up to your Brother's Chamber, and call him down : it may be he will sit there else, in a sullen Fit, till he has caught Cold.* Alas Sir, said she, *He is not in his Chamber, nor in the House neither.* At that my Father startling said, *Why where is he then ?* I know not, Sir, said she. *where he is : but I know that, when he saw you had sent away his Horse, he put on Shoes and went out on Foot ; and I have not seen him since.* And indeed, Sir, added she, *I don't wonder at his going away ; considering how you use him.* This put my Father into a great Fright doubting I was gone quite away : and so great a Passion of Grief seized on him, that he forbore not to Weep, and to cry out aloud (so that the Family heard him) *Oh ! my Son ! I shall never see him more ! For he is of so bold and resolute a Spirit, that he will run himself into Danger, and so may be thrown into some Goal or other, where he may lie and die, before I can hear of him.* Then bidding her light him up to his Chamber, he went immediately to Bed ; where he lay Restless and Groaning, and often bemoaning himself and me, for the greatest Part of the Night.

Next

Next Morning my Sister sent a Man (whom, ^{1659.} for his Love to me, she knew she could trust) to give me this Account: and though by him she sent me also fresh Linnen for my Use, in case I should go farther, or stay out longer; yet she desired me to come home as soon as I could.

This Account was very uneasie to me. I was much grieved that I had occasioned so much Grief to my Father. And I would have returned that Evening, after the Meeting; but the Friends would not permit it: for the Meeting would in likelihood end late, the Days being short; and the Way was long, and dirty. And besides, *John Rance* told me, that he had something on his Mind to speak to my Father; and that, if I would stay till the next Day he would go down with me: hoping perhaps, that while my Father was under this Sorrow for me, he might work some good upon him. Hereupon, concluding to stay till the Morrow, I dismiss't the Man with the things he brought; bidding him tell my Sister, I intended (God willing) to return home to Morrow: and charging him not to let any Body else know, that he had seen me, or where he had been.

Next Morning *John Rance* and I set out; and when we were come to the End of the Town, we agreed, that he should go before, and knock at the great Gate; and I would come a little after, and go in by the back Way. He did so; and when a Servant came to open the Gate, he asking if the Justice were at home, she told

F

him,

1659. him, *Yes* : and desiring him to come in, and
 W fit down in the Hall ; went and acquainted his
 Master, that there was one who desired to speak
 with him. He, supposing it was one that came
 for Justice, went readily into the Hall to him.
 But he was not a little surprized, when he found
 it was a *Quaker*. Yet not knowing on what
 account he came, he staid to hear his Business.
 But when he found it was about me, he
 somewhat sharply on him.

In this time I was come, by the back way
 into the Kitchen ; and hearing my Father's
 Voice so loud, I began to doubt things wrong
 not well : but I was soon assured of that. Upon this
 my Father having quickly enough of a *Quaker*
 Company, left *John Rance* in the Hall, and
 came into the Kitchen ; where he was much
 surprized to find me.

The Sight of my Hat upon my Head made
 him presently forget, that I was that Son
 his, whom he had so lately lamented as lost
 and his Passion of Grief turning into Anger
 he could not contain himself : but running
 on me, with both his Hands, first violently
 snatch't off my Hat, and threw it away. Then
 giving me some Buffets on my Head, he
Sirrah, Get you up to your Chamber.

I forthwith went ; he following me at
 Heels, and now and then giving me a Whisker
 on the Ear : which (the way to my Chamber
 lying through the Hall, where *John Rance*
 he, poor Man, might see, and be sorry for
 I doubt not but he was) but could not help

This was sure an unaccountable thing, That ^{1659.} my Father should, but a Day before, express
 so high a Sorrow for me, as fearing he should
 never see me any more: and yet now, so soon
 he did see me, should fly upon me with such
 violence, and that only because I did not put
 off my Hat; which he knew I did not keep on,
 as a *Disrespect* to him, but upon a *Religious Prin-*
ple. But as this *Hat-Honour* (as it was ac-
 counted) was grown to be a great *Idol*; in those
 times more especially: so the Lord was pleased
 to engage his Servants in a steady Testimony
 against it; what suffering soever was brought
 upon them for it. And though some, who have
 been called in the Lord's Vineyard at latter
 times, and since the Heat of that Day hath been
 as much over; may be apt to account this Testimo-
 ny a *small thing* to suffer *so much* upon, as some
 have done, not only to *Beating*, but to *Fines*,
 and long and hard *Imprisonments*; yet they who,
 as those Times, were *faithfully* Exercised in and
 to *Consider* it, durst not despise the *Day of small things*;
 knowing that he who should do so, would
 not be thought worthy to be concerned in
 any *Other Testimonies*.
 I had now lost one of my Hats, and I had
 but one more. That therefore I put on; but
 did not keep it long: for the next time my Fa-
 ther saw it on my Head, he tore it violently
 from me; and laid it up, with the other, I
 knew not where. Wherefore I put on my
Country-Cap, which was all I had left to wear
 on my Head; and it was but a very little while

1659. that I had that to wear : for as soon as my Father came where I was, I lost that also. And now I was forced to go bear-Headed, where ever I had Occasion to go, within Doors and without.

This was in the *Eleventh Month* (called *January*) and the Weather sharp; so that I, who had been bred up more tenderly, took so great a Cold in my Head, that my Face and Head were much swelled: and my Gums had swollen them Boils so fore, that I could neither Chew Meat, nor, without Difficulty, swallow Liquids. It held long, and I underwent much Pain, without much Pity, except from my poor Sister who did what she could to give me Ease: and at length, by frequent Applications of Figs, and stoned Raisins, toasted, and laid to the Boils as hot as I could bear them, they ripened for Lancing; and soon after sunk, then I had Ease.

Now was I laid up, as a kind of Prisoner for the rest of this Winter; having no means to go forth among *Friends*: nor they Liberty to come to me. Wherefore I spent the Time much in my Chamber, in Waiting on the LORD, and in Reading; mostly in the *Bible*.

But whenever I had occasion to speak to my Father, though I had no Hat now to offer him; yet my Language did as much: for I durst not say [YOU] to him; but THOU, THEE, as the Occasion required, and thus would he be sure to fall on me with his Filial

At one of these times, I remember, when ^{1659.} he had beaten me in that Manner, he commanded me (as he commonly did at such times) to go to my Chamber; which I did, and he followed me to the Bottom of the Stairs. Being come thither, he gave me a Parting-Blow; and in a very angry Tone, said, *Sirrah, If ever I hear you say Thou or Thee to me again, I'll strike your Teeth down your Throat.* I was greatly grieved to hear him say so. And feeling a Word cheere in my Heart unto him; I turned again, and calmly said unto him. Would it not be best, if God should serve thee so: when thou sayest *Thou* or *Thee* to Him? Though his Hand was up, I saw it sink, and his Countenance fell, and he turned away, and left me standing there. But I notwithstanding went up into my Chamber, and Cryed unto the Lord, earnestly beseeching Him, that he would be pleased to open my Father's Eyes, that he might see whom he fought against, and for what: and that He would turn his Heart.

After this I had a pretty time of Rest and quiet from these Disturbances: my Father not saying any thing to me, nor giving me Occasion to say any thing to him. But I was still under a kind of Confinement; unless I would have run about the Country bare-headed, like a Mad-Man: which I did not see it was my place to do. For I found that, although to be abroad, and at Liberty among my Friends, should have been more pleasant to me: yet home was at present my proper Place; a

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1659. School, in which I was to learn with *Patience* to Bear the Cross: and I willingly submitted to it.

But after some time, a fresh Storm, more fierce and sharp than any before, arose, and fell upon me: the Occasion whereof was this. My Father, having been (in his younger Years more especially while he lived in *London*) a constant Hearer of those who are called *Puritan-Preachers*, had stored up a pretty stock of *Scripture-Knowledge*, did sometimes (not constantly, nor very often) cause his Family to come together, on a *First Day* in the Evening, and expound a Chapter to them, and Pray. His Family now, as well as his Estate, was lessen'd; for my Mother was dead, my Brother gone, and my elder Sister at *London*: and having put off his *Husbandry*, he had put off with it most of his Servants; so that he had now but one Man, and one Maid-Servant. He so fell out, that on a *First Day Night*, he brought my Sister (who sat with him in the Parlour) *Call in the Servants to Prayer*.

Whether this was done as a Trial upon me or no, I know not; but a Trial it proved to me: For they (loving me very well, and disliking my Father's Carriage to me) made in haste to go in; but staid a second Summon. This so offended him, that when at length they did go in, he, instead of Going to Prayer, Examined them, *Why they came not in when they were first Called*: and the Answer they gave him being such as rather heightned, than abated

his Displeasure; he, with an angry Tone, said, ¹⁶⁵⁹
Call in that Fellow (meaning me, who was left
alone in the Kitchin) *for he is the Cause of all*
this, They, as they were backward to go in
themselves; so were not forward to call me in,
fearing the Effect of my Father's Displeasure
would fall upon me: as it soon did: for I,
hearing what was said, and not staying for the
Call, went in of my self. And as soon as I
was come in, my Father discharged his Dis-
pleasure on me, in very sharp and bitter Ex-
pressions: which drew from me (in the Grief
of my Heart, to see him so transported with
Passion) these few Words; *They that can Pray*
with such a Spirit, let 'em: for my part I cannot.
With that my Father flew upon me with both
his Fists; and not thinking that sufficient, step't
hastily to the Place where his Cane stood: and
catching that up, laid me on (I thought) with
all his Strength. And, I being bare-headed, I
thought his Blows must needs have broken my
Scull, had I not laid mine Arm over my Head,
to defend it.

His Man, seeing this, and not able to con-
tain himself, step't in between us; and laying
hold on the Cane, by Strength of Hand held
it so fast, that though he attempted not to take
it away, yet he with-held my Father from
striking with it: which did but enrage him the
more. I disliked this in the Man; and bid him
let go the Cane, and be gone: which he imme-
diately did, and turning to be gone, had a

1659. Blow on the Shoulders for his Pains; which yet
 W did not much hurt him.

But now my Sister, fearing lest my Father should fall upon me again; besought him to forbear: adding, *Indeed, Sir, if you strike him any more, I will throw open the Casement, and Cry Murther; for I am afraid you will kill my Brother*. This stop't his Hand; and after some Threatning Speeches, he commanded me to *Get to my Chamber*: which I did; as I always did when ever he bid me.

Thither, soon after, my Sister followed me to see my Arm, and dress it: for it was, indeed very much bruised and swelled, between the Wrist and the Elbow; and in some places the Skin was broken, and beaten off. But though it was very sore; and I felt for some time much Pain in it: yet I had Peace and Quietness in my Mind; being more grieved for my Father than for my self, who I knew had hurt himself more than me.


This was (so far as I remember) the last time, that ever my Father called his Family to Prayer. And this was also the last time, that he ever fell, so severely at least, upon me.

Soon after this my Elder Sister (who, in all the time of these Exercises of mine, had been at London) returned home; much troubled to find me a *Quaker*, a Name of Reproach and great Contempt then: and she, being at London, had received, I suppose, the worst Character of them. Yet, though she disliked the

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People; her affectionate Regard to me, made 1659.
her rather Pity, than Despise me: and the more, 
when she understood what hard Usage I had
met with.

The rest of this Winter I spent in a lonesome
solitary Life; having none to Converse with,
none to unbosom my self unto, none to ask
Counsel of, none to seek Relief from, but the
LORD alone; who yet was more than All.
And yet the Company and Society of Faithful
and Judicious *Friends*, would (I thought) have
been very welcome, as well as helpful to me in
my Spiritual Travel: in which I thought I
made but a slow Progress; my Soul breathing
after further Attainments; The Sence of which
drew from me the following Lines:

The Winter Tree

Resembles me,

Whose Sap lies in its Root:

The Spring draws nigh;

As it, so I

Shall bud, I hope, and shoot.

At length it pleased the Lord to move *Isaac* 1660.
Penington and his Wife to make a Visit to my
Father, and see how it fared with me: And
very welcome they were to me; whatever
they were to him: to whom I doubt not but
they would have been more welcome, had it
not been for me.

They tarried with us all Night; and much
Discourse they had with my Father, both about
the

1660. the Principle of TRUTH in general, and me
 W in particular: which I was not privy to. But
 one thing, I remember, I afterwards heard of,
 which was this.

When my Father and we were at their
 House, some Months before, *Mary Penington*,
 in some Discourse between them, had told him
 how hardly her Husband's Father (Alderman
Penington) had dealt with him about his Hat:
 which my Father (little then thinking that it
 would, and so soon too, be his own Case) did
 very much Censure the Alderman for: won-
 dring that so wise a Man as he was, should
 take Notice of such a trivial Thing, as the *Put-
 ting off*, or *keeping on a Hat*; and he spared
 not to blame him liberally for it.

This gave her a Handle, to take hold of him
 by. And having had an ancient Acquaintance
 with him; and he having always had an high
 Opinion of, and Respect for her: she, who
 was a Woman of great Wisdom, of ready
 Speech, and of a well-resolved Spirit, did press
 so close upon him, with this Home-Argument,
 that he was utterly to seek, and at a loss how
 to defend himself.

After Dinner next Day, when they were
 ready to take Coach to return home; she de-
 sired my Father that, since my Company was
 so little acceptable to him, he would give me
 leave to Go, and spend some time with them,
 where I should be sure to be welcome.

He was very unwilling I should go; and
 made many Objections against it: all which
 she

he Answered, and removed so clearly, that 1660. not finding what Excuse further to alledge; he, at length left it to me; and I soon turned the Scale for Going.

We were come to the Coach-side before this was concluded on, and I was ready to step in; when one of my Sisters privately put my Father in Mind, that I had never a Hat on. That somewhat startled him: for he did not think it fit I should go from home (and that so far, and to stay abroad) without a Hat. Wherefore he whispered to her, to fetch me a Hat, and he entertained them with some Discourse in the mean time. But as soon as he saw the Hat coming, he would not stay till it came, lest I should put it on before him; but breaking off his Discourse abruptly, took his leave of them, and hastened in, before the Hat was brought to me.

I had not one Penny of Money about me; nor any, indeed, elsewhere. For my Father, so soon as he saw that I would be a *Quaker*, took from me both what Money I had, and every thing else of Value, or that would have made Money, as some Plate Buttons, Rings, &c. pretending that he would keep them for me, till I came to my self again, lest I, in the mean time should destroy them.

But as I had no Money; so, being among my Friends, I had no need of any, nor ever honed after it: though once upon a particular Occasion I had like to have wanted it. The Case was thus.

I had


1660. I had been at *Reading*, and set out from thence on the First Day of the Week, in the Morning: intending to reach (as, in point of Time, I well might) to *Isaac Penington's*; where the Meeting was to be that Day: but when I came to *Maidenhead* (a thorough-fair Town on the Way) I was stop't by the Watch for Riding on that Day.

The Watchman, laying hold on the Bridle, told me, *I must go with him to the Constable*: and accordingly I, making no Resistance, suffered him to lead my Horse to the Constable's Door. When we were come there, the Constable told me, *I must go before the Warden* (who was the Chief Officer of that Town) and bid the Watchman bring me on, himself walking before.

Being come to the Warden's Door, the Constable knock't, and desired to speak with Mr. *Warden*. He thereupon quickly coming to the Door, the Constable said, *Sir, I have brought a Man here to you, whom the Watch took riding through the Town*. The Warden was a budge old Man; and I looked somewhat big too: having a good Gelding under me, and a good Riding Coat on my Back; both which my Friend *Isaac Penington* had kindly accommodated me with for that Journey.

The Warden therefore taking me to be (as the Saying is) *Somebody*; put off his Hat, and made a low Congee to me: but when he saw that I sat still, and neither bowed to him, nor moved my Hat; he gave a start, and said

to

to the Constable, *You said you had brought a Man,* 1660. *but he don't behave himself like a Man.* 

I sat still upon my Horse, and said not a Word; but kept my Mind retired to the Lord: waiting to see what this would come to.

The Warden then began to Examine me, Asking me *Whence I came?* and *Whither I was going?* I told him I came from *Reading*, and was going to *Chalfont*. He asked me *Why I did Travel on that Day?* I told him, I did not know that it would give any Offence barely to Ride, or Walk on that Day; so long as I did not Carry or Drive any Carriage, or Horses laden with Burthens. *Why,* said he, *if your Business was urgent, did you not take a Pass from the Mayor of Reading?* Because, replied I, I did not know, nor think I should have needed one. *Well,* said he, *I will not talk with you now, because it is time to Go to Church; but I will Examine you further anon:* And turning to the Constable, *Have him,* said he, *to an Inn, and bring him before me after Dinner.*

The Naming of an Inn put me in Mind, that such publick Houses were places of Expence; and I knew I had no Money to defray it. Wherefore I said to the Warden, Before thou sendest me to an Inn, which may occasion some Expence; I think it needful to acquaint thee, that I have no Money.

At that the Warden startled again; and turning quick upon me, said, *How! No Money! How can that be? You don't look like a Man that has no Money.* However I look, said I, I tell thee

1660. thee the Truth, that I have no Money : and I
 W tell it to forewarn thee, that thou mayst not
 bring any Charge upon the Town. *I wonder,*
 said he, *what Art you have got, that you can Tra-*
vel without Money : you can do more, I assure you,
than I can.

I making no Answer, he went on, and said,
Well, well ! but if you have no Money, you have a
good Horse under you ; and we can Distrain him
for the Charge. But, said I, the Horse is not
 mine. No ! said he, *But you have a good Coat*
on your Back : and that, I hope, is your own : No,
 said I, but it is not : for I borrowed both the
 Horse and the Coat.

With that the Warden, holding up his
 Hands, and smiling, said, *Bless me ! I never*
met with such a Man as you are before ! What !
were you set out by the Parish ? Then turning to
 the Constable, he said, *Have him to the Gray-*
hound, and bid the People be civil to him. Ac-
 cordingly to the Grayhound I was led ; my
 Horse set up, and I put into a large Room :
 and some Account, I suppose, given of me to
 the People of the House.

This was new Work to me ; and what the
 Issue of it would be, I could not foresee : but
 being left there alone, I sat down, and retired
 in Spirit to the Lord (in whom alone my
 Strength and Safety was) and beg'd support of
 Him ; even that he would be pleased to give
 me Wisdom, and Words to Answer the War-
 den, when I should come to be Examined a-
 gain before him.

After

After some time, having Pen, Ink and Paper ^{1660.} about me, I set my self to write what I thought might be proper, if Occasion served, to give the Warden. And while I was writing, the Master of the House being come home from his Worship, sent the Tapster to me, to invite me to dine with him. I bid him tell his Master, that I had not any Money to pay for my Dinner. He sent the Man again to tell me, *I should be welcome to dine with him, though I had no Money.* I desired him to tell his Master, that I was very sensible of his Civility and Kindness, in so courteously inviting me to his Table; but I had not freedom to eat of his Meat, unless I could have paid for it. So he went on with his Dinner, and I with my Writing.

But before I had finished what was on my Mind to write, the Constable came again; bringing with him his Fellow-Constable. This was a brisk, genteel young Man, a Shopkeeper in the Town, whose Name was *Cherry*. They saluted me Civilly, and told me they were come to have me before the Warden. This put an End to my Writing; which I put into my Pocket, and went along with them.

Being come to the Warden's, He asked me again the same Questions he had asked me before: To which I gave him the like Answers. Then he told me the Penalty I had incurred: which, he said, was either to pay so much Money; or lye so many Hours in the Stocks: and asked me which I would chuse. I reply'd, I shall not chuse either. And said I, I have told thee

1660. thee already that I have no Money: though I had, I could not so far Acknowledge my self an Offender, as to pay any. But as to lying in the Stocks, I am in thy Power, to do unto me, what it shall please the Lord to suffer thee.

When he heard that, he paused awhile; and then told me, *He considered that I was but a Young Man, and might not, perhaps, understand the danger I had brought my self into: and therefore he would not use the Severity of the Law upon me, but in hopes that I would be wiser hereafter, he would pass by this Offence, and discharge me.*

Then putting on a Countenance of the greatest Gravity, he said to me; *But, young Man, I would have you know, That you have not only broken the Law of the Land! but the Law of God also: and therefore you ought to ask Him Forgiveness; for you have highly offended Him.* That, said I, I would most willingly do; if I were sensible that, in this Case, I had offended Him, by breaking any Law of His. *Why*, said he, *do you question that?* Yes, truly, said I: for I do not know that any Law of God doth forbid me to Ride on this Day.

No! said he, *that's strange! Where, I wonder, were you Bred? You can read: Can't you?* Yes, said I, that I can. *Don't you read then*, said he, *the Commandment; Remember the Sabbath Day, to keep it holy. Six Days shalt thou Labour, and do all thy Work: but the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work.* Yes, replied I, I have both read it often, and remember it very well.

well. But that Command was given to the ^{1660.} Jews, not to *Christians*; and this is not that Day: for that was the Seventh Day; but this is the First. *How!* said he, *Do you know the Days of the Week no better? you had need then be better taught.*

Here the younger Constable (whose Name was *Cherry*) interposing, said, *Mr. Warden, the Gentleman is in the right as to that: for this is the First Day of the Week; and not the Seventh.*

This the old Warden took in dudgeon; and looking severely on the Constable, said, *What! do you take upon you to teach me! I'll have you know, I will not be taught by you. As you please for that, Sir,* said the Constable; *but I am sure you are mistaken in this Point: for Saturday, I know, is the Seventh Day; and you know Yesterday was Saturday.*

This made the Warden hot and testy, and put him almost out of all Patience: so that I fear'd it would have come to a downright Quarrel betwixt them: for both were confident, and neither would yield. And so earnestly were they engaged in the Contest, that there was no room for me to put in a Word between them.

At length the Old Man, having talk't himself out of Wind, stood still a while, as it were to take Breath; and then bethinking himself of me, he turn'd to me, and said, *You are discharged, and may take your Liberty to go about your Occasions.* But, said I, I desire my Horse may be discharged too, else I know not how to go. *Ay, Ay,* said he; *you shall have your Horse: and*

G

turn-


1660. turning to the other Constable, (who had not
 offended him) he said, *Go, see that his Horse be
 delivered to him.*

Away thereupon went I, with that Constable; leaving the Old Warden, and the Young Constable to compose their Difference, as they could. Being come to the Inn, the Constable called for my Horse to be brought out. Which done, I immediately Mounted, and began to set forward. But the Hostler, not knowing the Condition of my Pocket, said modestly to me, *Sir, Don't you forget to pay for your Horse standing?* No truly, said I, I don't forget it, but I have no Money to pay it with: and so I told the Warden before. *Well, hold you your Tongue,* said the Constable to the Hostler; *I see you paid.* Then opening the Gate, they let me out, the Constable wishing me a good Journey: and through the Town I rode, without further Molestation; though it was as much Sabbath (I thought) when I went out, as it was when I came in.

A secret Joy arose in me, as I rode on the Way; for that I had been preserved from Doing, or Saying any thing, which might give the Adversaries of TRUTH Advantage against it, or the Friends of it: and Praises sprang in my thankful Heart to the Lord, my Preserver.

It added also not a little to my Joy, that I felt the Lord near unto me, by His Witness in my Heart, to Check and Warn me; and my Spirit was so far subjected to Him, as readily to

take

take Warning, and stop at His Check: An Instance of both that very Morning I had. 1660. 

For as I rode between *Reading* and *Maindenhead*, I saw lying in my way the Scabbard of an Hanger; which, having lost its Hook, had slipped off, I suppose, and drop't from the Side of the Wearer: and it had in it a pair of Knives, whose Hafts being inlaid with Silver, seemed to be of some Value. I alighted, and took it up; and clapping it between my Thigh and the Saddle, rode on a little way: but I quickly found it too heavy for me; and the Reprover in me soon began to Check. The Word arose in me, *What hast thou to do with that? Doth it belong to thee?* I felt I had done amiss in Taking it: wherefore I turned back to the Place where it lay; and laid it down where I found it. And when afterwards I was stop't, and seized on at *Maidenhead*; I saw there was a Providence in not bringing it with me: which, if it should have been found (as it needs must) under my Coat, when I came to be Unhorsed, might have raised some evil Suspicion, or sinister Thoughts concerning me.

The Stop I met with at *Maidenhead*; had spent me so much time, that when I came to *Isaac Penington's*, the Meeting there was half over: Which gave them Occasion, after Meeting, to enquire of me, If any thing had befallen me on the Way, which had caused me to come so late. Whereupon I related to them what Exercise I had met with, and how the Lord had helped me through it: Which when

1660. they had heard, they Rejoyced with me, and
 for my sake.

Great was the Love, and manifold the Kind-
 nesses, which I received from these my wor-
 thy Friends (*Isaac and Mary Penington*) while
 I abode in their Family. They were indeed
 as affectionate Parents, and tender Nurseries to
 me, in this time of my *Religious Childhood*. For
 besides their weighty and seasonable Counsels
 and Exemplary Conversations; they furnished
 me with Means to go to the other Meetings of
 Friends in that Country, when the Meeting
 was not in their own House. And indeed, the
 time I staid with them was so well spent, that
 it not only yielded great Satisfaction to my
 Mind: but turned, in good Measure to my spiri-
 tual Advantage in the TRUTH.

But that I might not, on the one hand, be
 too hard upon my Friends; nor on the other
 hand, forget the House of Thralldom: after
 I had staid with them some Six or Seven Weeks
 (from the Time called *Easter*, to the Time
 called *Whitsuntide*) I took my leave of them
 to depart home; intending to walk to *Wiccombe*
 in one Day, and from thence home in another.

That Day that I came Home I did not see my
 Father, nor until Noon the next Day; when
 I went into the Parlour, where he was, to take
 my usual Place at Dinner.

As soon as I came in, I observed, by my Fa-
 ther's Countenance, that my Hat was still an
 Offence to him: but when I was sitten down
 and before I had eaten any thing, he made me

under-

understand it more fully, by saying to me (but 1660.
in a milder Tone, than he had formerly used
to speak to me in) *If you cannot content your self
to come to Dinner without your Hive on your
Head (so he called my Hat) pray Rise, and go
take your Dinner somewhere else.*

Upon those Words I arose from the Table,
and leaving the Room, went into the Kitchen;
where I staid till the Servants went to Dinner,
and then sat down very contentedly with
them. Yet I suppose my Father might intend
that I should have gone into some other Room,
and there have eaten by my self. But I chose
rather to Eat with the Servants; and did so,
from thenceforward, so long as He and I lived
together. And from this time he rather chose,
as I thought, to avoid seeing me; than to re-
new the Quarrel about my Hat.

My Sisters, mean while observing my Wa-
riness in Words and Behaviour, and being sa-
tisfied, I suppose, that I acted upon a *Principle
of Religion and Conscience*, carried themselves
very kindly to me; and did what they could to
mitigate my Father's Displeasure against me.
So that I now enjoyed much more quiet at
home; and took more Liberty to go Abroad
amongst my Friends, than I had done (or could
do) before. And having informed my self,
where any Meetings of *Friends* were holden,
within a reasonable Distance from me, I resort-
ed to them.

At first I went to a Town called *Haddenham*
Buckinghamshire, Five Miles from my Fa-
ther's;

1660. they had heard, they Rejoyced with me, and
 for my sake.

Great was the Love, and manifold the Kindnesses, which I received from these my worthy Friends (*Isaac and Mary Penington*) while I abode in their Family. They were indeed as affectionate Parents, and tender Nurses to me, in this time of my *Religious Childhood*. For besides their weighty and seasonable Counsels, and Exemplary Conversations; they furnished me with Means to go to the other Meetings of Friends in that Country, when the Meeting was not in their own House. And indeed, the time I staid with them was so well spent, that it not only yielded great Satisfaction to my Mind: but turned, in good Measure to my spiritual Advantage in the TRUTH.

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within a reasonable Distance from me, I resort-
ed to them.

At first I went to a Town called *Haddenham*
in *Buckinghamshire*, Five Miles from my Fa-
ther's;

1660. ther's; where, at the House of one *Belfon*, a few (who were called *Quakers*) did meet sometimes on a *First Day* of the Week: but I found little Satisfaction there. Afterwards, upon further Enquiry, I understood there was a settled Meeting at a little Village called *Meadle* (about Four long Miles from me) in the House of one *John White* (which is continued there still) and to that thenceforward I constantly went while I abode in that Country, and was able. Many a fore Days Travel have I had thither and back again; being commonly, in the Winter time (how fair soever the Weather was over head) wet up to the Ancles at least: yet through the Goodness of the Lord to me, was preserved in Health.

A little Meeting also there was, on the Fourth Day of the Week, at a Town called *Bledlow* (two Miles from me) in the House of one *Thomas Saunders*, who *Professed* the Truth. But his Wife, whose Name was *Damaris*, did Possess it (she being a Woman of great Sincerity, and lively Sense :) and to that Meeting also I usually went.

But though I took this Liberty for the Service of GOD, that I might Worship Him in the Assemblies of his People; yet did I not use it upon other Occasions: but spent my Time on other Days, for the most part in my Chamber; in Retiredness of Mind, waiting on the LORD. And the LORD was graciously pleased to visit me, by his quickening Spirit and Life; so that I came to feel the Operation of

Pow

Power in my Heart, working out that which 1660. was contrary to his Will, and giving me, in *W* measure, Dominion over it.

And as my Spirit was kept in a due Subjection to this *Divine Power*, I grew into a nearer Acquaintance with the LORD; and the LORD vouchsafed to speak unto me, in the Inward of my Soul, and to open my Understanding in his Fear, to receive *Counsel* from Him: so that I not only, at sometimes, heard his Voice, but could distinguish his Voice from the Voice of the Enemy.

As thus I daily waited on the LORD, a weighty and unusual Exercise came upon me; which bowed my Spirit very low before the LORD. I had seen, in the *Light of the Lord*, the horrible Guilt of those deceitful **Priests**, of divers Sorts and Denominations, who made a Trade of PREACHING; and for filthy Lucre sake held the People *always Learning*: yet so taught them, as that, by their Teaching and Ministry, they were never able to come to the Knowledge (much less to the Acknowledgment) of the Truth: For as they themselves hated the Light, because their own Deeds were Evil: so by Reviling, Reproaching, and Blaspheming the TRUE LIGHT, (*wherewith every Man that cometh into the World is Enlightned*, John 1. 9.) they begat in the People a Disesteem of the Light; and laboured (as much as in them lay) to keep their Hearers in the Darkneſs, that they might not be turned to the Light in themselves, lest by the Light they should discover the Wicked-

1660. *ness* of these their *Deceitful Teachers*; and turn
 from them.

Against this Practice of these *false Teachers*, the *Zeal* of the LORD had flamed in my Breast for some time: And now the Burthen of the Word of the LORD against them fell heavy upon me, with Command to proclaim His Controversie against them.

Fain would I have been excused from this Service, which I judged too heavy for me. Wherefore I besought the Lord to take this Weight from off me (who was, in every respect, but young;) and lay it upon some other of his Servants (of whom he had many) who were much more able and fit for it. But the Lord would not be intreated: but continued the Burden upon me, with greater weight, requiring *Obedience* from me, and promising to assist me therein. Whereupon I arose from my Bed, and in the Fear and Dread of the Lord committed to Writing what He, in the Motion of his *Divine Spirit*, dictated to me to write. When I had done it, though the Sharpness of the Message therein delivered, was hard to my Nature to be the Publisher of: yet I found Acceptance with the Lord, in my Obedience to his Will, and his Peace filled my Heart. As soon as I could, I communicated to my Friends what I had written: and it was Printed in the Year 1660. in one Sheet of Paper, under the Title of **An Alarm to the PRIESTS; or, A Message from Heaven, to forewarn them, &c.**

Some

Some time after the Publishing of this Paper, 1660. having Occasion to go to *London*, I went to visit *George Fox* the younger, who (with another Friend) was then a Prisoner in a *Messenger's* Hands. I had never seen him, nor he me before; yet this Paper lying on the Table before him, he (pointing to it) asked me, *If I was the Person that writ it?* I told him, I was. *It's much* (said the other Friend) *that they bear it. It is* (replied he) *their Portion: and they must bear it.*

While I was then in *London*, I went to a little Meeting of Friends, which was then held in the House of one *Humphry Bache* a Goldsmith, at the Sign of the Snail in *Tower-street*. It was then a very troublesome Time, not from the Government, but from the Rabble of Boys and rude People, who upon the Turn of the Times (at the Return of the KING) took Liberty to be very abusive.

When the Meeting ended, a pretty Number of these unruly Folk were got together at the Door, ready to receive the Friends as they came forth, not only with evil Words, but with Blows; which I saw they bestowed freely on some of them that were gone out before me, and expected I should have my Share of, when I came amongst them. But quite contrary to my Expectation, when I came out, they said one to another, *Let him alone; Don't meddle with him: he is no Quaker I'll warrant you.*

This struck me, and was worse to me, than they had laid their Fists on me, as they did on

1660. on others. I was troubled to think what the
 W Matter was, or what these Rude People saw in
 me, that made them not take me for a *Quaker*.
 And upon a close Examination of my self, with
 respect to my Habit and Deportment, I could
 not find any thing to place it on; but that I
 had then on my Head a large *Mountier-Cap* of
 Black Velvet, the Skirt of which being turned
 up in Folds, looked (it seems) somewhat above
 the then Common Garb of a *Quaker*: and this
 put me out of Conceit with my Cap.

I came, at this time, to *London* from *Isaiah*
Penington's, and thither I went again, in my
 way Home: and while I staid there, among
 other Friends who came thither, *Thomas Loe* of
Oxford was one. A faithful and diligent La-
 bourer he was, in the Work of the Lord; and
 an excellent Ministerial Gift he had. And
 in my Zeal for Truth, being very desirous that
 my Neighbours might have the Opportunity of
 hearing the Gospel, the glad Tidings of Salva-
 tion, livingly and powerfully preached among
 them; entred into Communication with him
 about it: offering to procure some convenient
 Place, in the Town where I lived, for a Meet-
 ing to be held, and to invite my Neighbours
 to it; if he could give me any Ground to ex-
 pect his Company at it. He told me he was
 not at his own Command, but at the Lord's; and
 he knew not how he might dispose of him: but
 wish'd me, if I found, when I was come home, that
 the thing continued with Weight upon my Mind,
 and that I could get a fit Place for a Meeting;

would

would advertize him of it by a few Lines, direct-1660.
ed to him in Oxford (whither he was then going) ~
and he might then let me know how his Freedom
stood in that Matter.

When therefore I was come home, and had
treated with a Neighbour for a Place to have
a Meeting in, I wrote to my Friend Thomas
Loe, to acquaint him, that I had procured a
Place for a Meeting, and would invite Com-
pany to it; if he would fix the Time, and give
me some Ground to hope, that he would be
at it.

This Letter I sent by a Neighbour to Thame,
to be given to a Dyer of Oxford, who constant-
ly kept Thame-Market; with whom I was
pretty well acquainted, having sometimes for-
merly used him, not only in his way of Trade,
but to carry Letters between my Brother and
me, when he was a Student in that University:
for which he was always paid; and had been
so careful in the Delivery, that our Letters had
always gone safe, until now. But this time
Providence so ordering, or at least for my
Tryal, permitting it) this Letter of mine, in-
stead of being delivered according to its Dire-
ction, was seized, and carried (as I was told)
to the Lord Faulkland, who was then called
Lord-Lieutenant of that County.

The Occasion of this Stopping of Letters at
that time, was that mad Prank, of those in-
atuated Fifth-Monarchy-Men, who from their
Meeting-House in Coleman-Street, London, break-
ing forth in Arms, (under the Command of
their

1660. their Chieftain *Venner*) made an Insurrection in the City; on Pretence of setting up the *Kingdom of Jesus*; who (it is said) they expected would come down from Heaven, to be their Leader. So little understood they the *Nature of his Kingdom*; though he himself had declared it was not of this World.

The KING, a little before his Arrival in *England*, had, by his *Declaration* from *Breda*, given Assurance of Liberty to *Tender Consciences* and that no Man should be disquieted, or called in Question for *Differences of Opinion* in *Matters of Religion*, who do not disturb the *Peace of the Kingdom*: Upon this Assurance *Dissenters* of all sorts relied, and held themselves secure. But now, by this Frantick Action of a few hot-brain'd Men, the King was, by some, holden discharged from this his ROYAL WORD and PROMISE, in his foregoing *Declaration* publicly given. And hereupon Letters were intercepted and broken open; for Discovery of suspected Plots, and Designs against the Government: and not only *Dissenters Meetings*, of all sorts, without Distinction, were disturbed but very many were Imprisoned, in most Parts throughout the Nation; and great Search there was, in all Countries, for suspected Persons who, if not found at Meetings, were fetch'd in from their own Houses.

The Lord Lieutenant (so called) of *Oxfordshire* had on this Occasion taken *Thomas Loe*, and many other of our Friends, at a Meeting; and sent them Prisoners to *Oxford-Castle*, just before my

Letter

Letter was brought to his Hand, wherein I 1660. had invited *Thomas Loe* to a Meeting: and he, putting the worst Construction upon it, as if I (a poor Simple Lad) had intended a *Seditious Meeting*, in order to raise *Rebellion*, ordered two of the *Deputy Lieutenants*, who lived nearest to me, to send a Party of Horse to fetch me in.

Accordingly, while I (wholly ignorant of what had passed at *Oxford*) was in daily Expectation of an agreeable Answer to my Letter; came a Party of Horse one Morning to my Father's Gate, and asked for me.

It so fell out, that my Father was at that time from home (I think in *London*) whereupon he that Commanded the Party alighted, and came in. My eldest Sister, hearing the Noise of Soldiers, came hastily up into my Chamber, and told me there were Soldiers below, who inquired for me. I forthwith went down to them; and found the Commander was a *Barber* of *Thame*, and one who had always been my Barber till I was a *Quaker*. His Name was *Whately*: a bold, brisk Fellow.

I asked him, what his Business was with me? He told me, I must go with him. I demanded to see his Warrant: He laid his Hand on his sword, and said, *That was his Warrant*. I told him, Though that was not a legal Warrant; yet I would not dispute it: but was ready to bear Injuries. He told me, *He could not help*; he was commanded to bring me forthwith before the *Deputy Lieutenants*: and therefore desired

1660. fired me to order an Horſe to be got ready *W* because he was in haſte. I let him know, I had no Horſe of my own; and would not meddle with any of my Father's Horſes, in his Abſence eſpecially: and that therefore, if he would have me with him, he muſt carry me as he could.

He thereupon taking my Siſter aſide, told her he found I was reſolute; and his Orders were peremptory: wherefore he deſired that ſhe would give Order for an Horſe to be made ready for me; for otherwiſe he ſhould be forced to mount me behind a Trooper, which would be very unfuitable for me, and which he was very unwilling to do. She thereupon ordered an Horſe to be got ready, upon which, when I had taken Leave of my Siſters, I mounted, and went off not knowing whither he intended to carry me.

He had Orders, it ſeems, to take ſome others alſo, in a Neighbouring Village; whoſe Names he had, but their Houſes he did not know. Wherefore, as we rode, he asked me If I knew ſuch and ſuch Men (whom he named) and where they lived: and when he underſtood that I knew them, he deſired me to ſhew him their Houſes. No, ſaid I, I ſcorn to be an Informer againſt my Neighbours, to bring them into Trouble. He thereupon, riding on and fro, found, by Enquiry, moſt of their Houſes: but, as it happened, found none of them at Home; at which I was glad.

At length he brought me to the House of 1660.
one called Esquire *Clark* of *Weston* by *Thame*; who being afterwards Knighted, was called *Sir John Clark*: a jolly Man, too much addicted to Drinking in *soberer* Times; but was now grown more *Licensious* that way, as the Times did now more favour *Debauchery*. He and I had known one another for some Years; though not very intimately: having met sometimes at the Lord *Wenman*'s Table.

This *Clark* was one of the Deputy-Lieutenants, whom I was to be brought before. And he had gotten another thither, to joyn with him in tendering me the Oaths; whom I knew only by Name and Character: he was called Esquire *Howls* of *Grays* by *Henly*; and reputed a Man of better Morals, than the other.

I was brought into the Hall, and kept there. And as *Quakers* were not so common then, as they now are (and indeed even yet, the more the pity, they are not common in that Part of the Country :) I was made a Spectacle, and Gazing-stock to the Family; and by divers I was diversly set upon. Some spake to me courteously, with Appearance of Compassion; Others ruggedly, with evident Tokens of Wrath and Scorn. But though I gave them the Hearing of what they said (which I could not well avoid) yet I said little to them: but, keeping my Mind as well retired as I could, I breathed to the Lord for Help and Strength from him, to bear me up, and carry me through this Tryal: that I might not sink under it, or be prevailed

1660. vailed on by any Means, fair or foul, to do any thing that might dishonour, or displease my GOD.

At length came forth the Justices themselves (for so they were, as well as Lieutenants) and after they had saluted me, they discoursed with me pretty familiarly : and though *Clark* would sometimes be a little jocular and waggish (which was somewhat natural to him) yet *Knowls* treated me very civilly ; not seeming to take any Offence at my not standing bare before him. And when a young Priest (who, I understood, was Chaplain in the Family) took upon him pragmatically to reprove me for standing with my Hat on before the Magistrates ; and snatch'd my Cap from of my Head : *Knowls* in a pleasant Manner corrected him, telling him he mistook himself, in taking a Cap for a Hat (for mine was a *Mountier-Cap*) and bid him give it me again ; which (though unwillingly) doing, I forthwith put it on my Head again, and thenceforward not meddled with me about it.

Then they began to Examine me, putting divers Questions to me, relating to the present Disturbances in the Nation ; occasioned by the late foolish Insurrection, of those frantick *First Monarchy-Men*. To all which I readily answered, according to the Simplicity of my Heart, and Innocency of my Hands : for I had neither done, nor thought any Evil against the Government.

to do But they endeavoured to affright me, with 1660.
 (pleas Threats of Danger; telling me (with *Innuen-* ~
 do's) that for all my Pretence of Innocency,
 there was high Matter against me, which, if
 I would stand out, would be brought forth, and
 that under my own Hand. I knew not what
 they meant by this: but I knew my Innocency,
 and kept to it.

At length, when they saw I regarded not
 their Threats in general, they asked me, *If I*
knew one Thomas Loe, and had written of late
to him. I then remembered my Letter, which
 I then I had not thought of, and thereupon
 frankly told them, That I did both know *Tho-*
mas Loe, and had lately written to him: but
 that as I knew I had written no Hurt: so I did
 not fear any Danger from that Letter. They
 shook their Heads, and said, *It was dangerous to*
write Letters to appoint Meetings in such trouble-
some Times.

They added, *That by appointing a Meeting, and*
endeavouring to gather a Concourse of People toge-
ther, in such a Juncture especially as this was, I had
rendered my self a dangerous Person. And there-
fore they could do no less, than Tender me the Oaths
of Allegiance and Supremacy: which therefore
they required me to take.

I told them, If I could take any Oath at all,
 I would take the Oath of *Allegiance*: for I owed
 Allegiance to the KING. But I durst not
 take any Oath, because my Lord and Master
 JESUS CHRIST, had commanded me not
 to *Swear at all*: and if I brake his Command,

H

I should

1660. I should thereby both dishonour and displease him.

Hereupon they undertook to reason with me and used many Words to perswade me, *That that Command of Christ related only to common and prophane Swearing, not to Swearing before a Magistrate.* I heard them, and saw the Weakness of their Arguings; but did not return them any Answer: for I found my present Business was not to dispute, but to suffer; and that was not safe for me (in this my weak and childish State especially) to enter into Reasoning with sharp, quick, witty and learned Men lest I might thereby hurt both the Cause of Truth (which I was to bear Witness to) and my self: Therefore I chose rather to be a Fool and let them triumph over me; than by my Weakness give them Advantage to triumph over the Truth. And my Spirit being closely exercised, in a deep travel towards the Lord, earnestly begged of him, that he would be pleased to keep me faithful to the Testimony he had committed to me; and not suffer me to be taken in any of the Snares, which the Enemy had laid for me. And, blessed be his holy Name, He heard my Cries, and preserved me out of them.

When the Justices saw they could not bring me to their Wills, they told me they must fetch me to Prison. I told them, I was contented to suffer whatsoever the Lord should suffer them to inflict upon me. Whereupon they withdrew into the Parlour, to consult together what

to do with me: leaving me mean while to be 1660.
gazed on in the Hall. ~

After a pretty long Stay, they came forth to me again, with great shew of Kindness; telling me, They were *very unwilling to send me to Goal; but would be as favourable to me, as possibly they could: and that, if I would take the Oaths, they would pass by all the other Matter, which they had against me.* I told them, I knew they could not justly have any thing against me: for I had neither done, nor intended any thing, against the Government, or against them. And as to the Oaths, I assured them, that my refusing them was meerly Matter of Conscience to me: and that I durst not take any Oath whatsoever, if it were to save my Life.

When they heard this, they left me again; and went and signed a *Mittimus* to send me to Prison at *Oxford*, and charged one of the Troopers that brought me thither (who was one of the newly raised *Militia-Troop*) to convey me safe to *Oxford*. But before we departed, they called the Trooper aside, and gave him private Instructions, what he should do with me; which I knew nothing of till I came thither; but expected I should go directly to the Castle.

It was almost dark when we took Horse; and we had about Nine or Ten Miles to ride, the Weather thick and cold (for it was about the beginning of the *Twelfth Month*) and I had no Boots; being snatch'd away from home on a suddain: which made me not care to ride very fast. And my Guard, who was a Trades-

1660. man in *Thame*, having Confidence in me, that
 I would not give him the slip, jogged on, without heeding how I followed him.

When I was gone about a Mile on the Way, I overtook my Father's Man; who (without my Knowledge) had followed me, at a distance, to *Weston*; and waited there, abroad in the Stables, till he understood, by some of the Servants, that I was to go to *Oxford*; and then ran before, resolving not to leave me, till he saw what they would do with me.

I would have had him return home; but he desired me not to send him back: but let him run on, till I came to *Oxford*. I considered that it was a Token of the Fellows affectionate Kindness to me; and that possibly I might send my Horse home by him: and thereupon, stopping my Horse, I bid him, if he would go on, Get up behind me. He modestly refused, telling me, *He could run, as fast as I rid*. But when I had told him, If he would not ride, he should not go forward; he, rather than leave me, leap'd up behind me, and on we went.

But he was not willing I should have gone at all. He had a great Cudgel in his Hand, and a strong Arm to use it; and being a stout Fellow, he had a great Mind to Fight the Trooper, and Rescue me. Wherefore he desired me to turn my Horse, and and ride off. And if the Trooper offered to pursue, leave him to deal with him.

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I check'd him sharply for that, and charged him to be quiet, and not think hardly of the poor Trooper; who could do no other, nor less than he did: and who, though he had an ill Journey, in going with me, carried himself civilly to me. I told him also, that I had no need to fly; for I had done nothing that would bring Guilt, or Fear upon me: neither did I go with an ill Will: and this quieted the Man. So on we went; but were so far cast behind the Trooper, that we had lost both Sight and Hearing of him; and I was fain to mend my Pace, to get up to him again.

We came pretty late into *Oxford*, on the Seventh Day of the Week, which was the Market Day; and contrary to my Expectation (which was to have been carried to the Castle) my Trooper stop't in the *High-Street*; and calling at a Shop, asked for the Master of the House: who coming to the Door, he delivered to him the *Mittimus*, and with it a Letter from the Deputy-Lieutenants (or one of them;) which when he had read, he asked where the Prisoner was. Whereupon the Soldier, pointing to me, he desired me to alight and come in: which when I did, he received me civilly.

The Trooper, being discharged of his Prisoner, marched back: and my Father's Man, seeing me settled in better Quarters than he expected, mounted my Horse, and went off with him.

I did not presently understand the Quality of my Keeper: but I found him a genteel,

1660. courteous Man, by Trade a *Linnen-Drapeer*: and (as I afterwards understood) he was the *City-Marshall*, had a Command in the County Troop, and was a Person of good Repute in the Place; his Name was — *Galloway*.

Whether I was committed to him, out of Regard to my Father; that I might not be thrust into a Common Goal: or out of a Politick Design, to keep me from the Conversation of my Friends, in hopes that I might be drawn to abandon this Profession, which I had but lately taken up; I do not know. But this I know, that (though I wanted no civil Treatment, nor kind Accommodations, where I was yet, after once I understood, that many *Friends* were Prisoners in the Castle, and amongst the rest, *Thomas Loe*: I had much rather have been among them there, with all the Inconveniences they underwent; than where I was, with the best Entertainment. But this was my present Lot: and therefore with this I endeavoured to be content.

It was quickly known in the City, that a *Quaker* was brought in Prisoner, and committed to the Marshall. Whereupon (the *Men-Friends* being generally Prisoners already in the Castle) some of the *Women-Friends* came to enquire after me and to visit me; as *Silas Norton's* Wife, and *Thomas Loe's* Wife (who were *Sisters*) and another *Woman-Friend*, who lived in the same Street where I was; whose Husband was not a *Quaker*, but kindly affected towards them: a *Baker* by Trade, and his Name (as I remember) *Ryland*.

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By some of these an Account was soon given 1660. to the Friends, who were Prisoners in the Castle, of my being taken up, and brought Prisoner to the Marshall's. Whereupon it pleased the Lord, to move on the Heart of my dear Friend *Thomas Loe*, to salute me with a very tender and affectionate Letter, in the following Terms.

My Beloved FRIEND,

IN the Truth, and Love of the Lord Jesus, by which Life and Salvation is revealed in the Saints, is my dear Love unto thee, and in much Tenderneß do I Salute thee. And dear Heart, a Time of Tryal God hath permitted to come upon us, to try our Faith and Love to Him: and this will work for the good of them, that through Patience endure to the End. And I believe G O D will be glorified through our Sufferings, and His Name will be exalted in the Patience, and Long-suffering of his Chosen. When I heard that thou wast called into this Tryal, with the Servants of the Most High, to give thy Testimony to the Truth of what we have believed; it came into my Heart to write unto thee, and to greet thee with the Embraces of the Power of an Endless Life: where our Faith stands, and unity is felt with the Saints for ever. Well, my dear Friend, let us live in the pure Counsel of the Lord, and dwell in his Strength; which gives us Power, and Sufficiency to endure all things, for his Name's sake: and then our Crown and Reward will

1660. *be with the Lord for ever; and the Blessings of his Heavenly Kingdom will be our Portion. O dear Heart, let us give up all freely into the Will of God; that God may be glorified by us, and comforted together in the Lord Jesus: which is the Desire of my Soul, who am*

Thy dear and loving Friend in the
Eternal Truth,

THOMAS LO

*We are more than Forty here, which suffer innocently, for the Testimony of a good Conscience; because we cannot Swear, and break Christ's Commands: And we are all well; and the Blessings, and Presence of God is with us. Friends here Salute thee. Farewell.
The Power and the Wisdom of the Lord God with thee, Amen.*

Greatly was my Spirit refreshed, and my Heart gladdened, at the Reading of this Consoling Letter from my Friend: and my Soul blessed the Lord for his Love, and tender Goodness to me, in moving his Servant to write thus unto me,

But I had Cause soon after to double, and redouble my thankful Acknowledgment to the Lord my God; who put it into the Heart of my dear Friend Isaac Penington also, to visit me with some encouraging Lines, from Alesbury Goal, where he was then a Prisoner; and from whence (having heard that I was carried Prisoner to Oxford) he thus saluted me,

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Dear THOMAS,

GREAT hath been the Lord's Goodness to thee, in Calling thee out of that Path of Vanity and Death, wherein thou wast running towards Destruction: to give thee a living Name, and an Inheritance of Life among his People: which certainly will be the End of thy Faith in Him, and Obedience to Him. And let it not be a light thing in thine Eyes, that He now accounteth thee worthy to suffer among his choice Lambs, that He might make thy Crown weightier, and thy Inheritance the fuller. O that that Eye and Heart may be kept open in thee, which knoweth the Value of these things! And that thou mayst be kept close to the Feeling of the Life, that thou mayst be fresh in thy Spirit in the midst of thy Sufferings, and mayst reap the Benefit of them; finding that pared off thereby, which hindereth the Bubblings of the Everlasting Springs, and maketh unfit for the breaking forth, and Enjoyment of the pure Power! This is the brief Salutation of my dear Love to thee, which desireth thy Strength, and Settlement in the Power; and the utter weakning of thee as to self. My dear Love is to thee, with dear Thomas Goodyare, and the rest of Imprisoned Friends. I remain

Thine in the Truth, to which the
Lord my God preserve me
Single and Faithful.

I. P.

Though

from Alesbury-Goal,
14th, of 12th Mo.
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
1661. Though these Epistolary Visits in the Love of God, were very Comfortable, and Confirming to me; and my Heart was thankful to the Lord for them: yet I honed after personal Conversation with Friends; and it was hard, I thought, that there should be so many faithful Servants of God so near me: yet I should not be permitted to come at them, to enjoy their Company, and reap both the Pleasure and Benefit of their sweet Society.

For although my Marshall-Keeper was very kind to me, and allowed me the Liberty of his House; yet he was not willing I should be seen abroad: the rather, perhaps, because he understood I had been pretty well known in that City. Yet once the Friendly *Baker* got him to let me step over to his House; and once (and but once) I prevailed with him, to let me visit my Friends in the Castle; but it was with these Conditions, That I should not go forth till it was dark; That I would muffle my self up in my Cloak; and that I would not stay out late. All which I punctually observed.

When I came thither, though there were many Friends Prisoners, I scarce knew one of them by Face, except *Thomas Loe*; whom I had once seen at *Isaac Penington's*: Nor did any of them know me; though they had generally heard, that such a Young Man as I was Convinced of the Truth, and come among Friends.

Our Salutation to each other was very Grave and Solemn; nor did we entertain one another with much Talk, or with common Discourses

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but most of the little Time I had with them 1661. was spent in a silent Retiredness of Spirit,  waiting upon the Lord. Yet, before we parted, we imparted one to another some of the Exercises we had gone through: and they seeming willing to understand the Ground, and Manner of my Commitment, I gave them a brief Account thereof; letting *Thomas Loe* more particularly know, that I had directed a Letter to him, which, having fallen into the Hand of the Lord Lieutenant, was (so far as I could learn) the immediate Cause of my being taken up.

Having staid with them as long as my limited time would permit (which I thought was but very short;) that I might keep Touch with my Keeper, and come home in due time, I took leave of my Friends there, and with mutual Embraces parting, returned to my (in some sense more easie, but in others less easie) Prison; where, after this, I staid not long before I was brought back to my Father's House.

For after my Father was come home (who, as I observed before, was from home when I was taken) he applied himself to those Justices that had committed me; and (not having disobliged them when he was in Office) easily obtained to have me sent home: which between him and them was thus contrived.

There was about this time a general Muster, and Training of the *Militia-Forces* at *Oxford*: whither, on that Occasion, came the Lord-Lieutenant, and the Deputy-Lieutenants of the County

1661. County; of which Number, they who Committed me were two.

When they had been a while together, and the Marshall with them; he stept suddainly in, and in haste told me, *I must get ready quickly to go out of Town; and that a Soldier would come by and by to go with me.* This said, he hastned to them again; not giving me any Intimation how I was to go, or whither.

I needed not much time to get ready in, but I was uneasie in thinking what the Friends of the Town would think of this my suddain and private Removal: and I feared, lest any Report should be raised, that I had purchased my Liberty by an Unfaithful Compliance. Wherefore I was in care how to speak with some Friend about it; and that friendly Baker whose Wife was a Friend, living on the other side of the Street, at a little Distance: I went out at a back Door, intending to step over the Way to their House; and return immediately.

It so fell out, that some of the Lieutenants (of whom Esq; Clark, who Committed me, was one) were standing in a Balcony at a great Inn or Tavern, just over the Place where I was to go by: and he, spying me, called out to the Soldiers (who stood thick below in the Street) to stop me. They, being generally Gentlemen's Servants, and many of them knowing me, did civilly forbear to lay hold on me, but calling modestly after me, said, *Stay, Sir, stay, pray come back.* I heard, but was not willing to hear; therefore rather mended my Pace

Com that I might have got within the Door. But 1661.
he calling earnestly after me, and charging
and them to stop me; some of them were fain to
ly in run, and laying hold on me, before I could o-
ckly open the Door, brought me back to my Place
ome b again.

ed to Being thus disappointed, I took a Pen and
ation Ink, and wrote a few Lines; which I sealed
up, and gave to the Apprentice in the Shop
y in (who had carried himself handsomely to me)
riend and desired him to deliver it to that Friend
ddain (who was their Neighbour) which he promised
ft an to do.

chafe By that time I had done this, came the Sol-
liancier, that was appointed to conduct me out of
t with Town. I knew the Man; for he lived within
Bake a Mile of me, being, through Poverty reduced
othe to keep an Ale-House: but he had lived in bet-
I we ter Fashion, having kept an Inn at *Thame*;
ver th and by that means knew how to behave him-
liately self civilly, and did so to me.

tenant He told me, he was ordered to wait on me
ne, wa to *Whately*; and to tarry there at such an Inn,
great till Esq; *Clark* came thither: who would then
e I wa ke me home with him, in his Coach. Ac-
t to th ordingly to *Whately* we walked (which is from
Street *Oxford* some four or five Miles) and long we
Gentle had not been there, before *Clark*, and a great
nowing Company of rude Men came in.

ne, bu He alighted, and stay'd a while to eat and
ir, stay drink (though he came but from *Oxford*,) and
willin vited me to eat with him; but I (though I
y Pa ed need enough) refused it; for indeed their
tha Con-

1661. Conversation was a Burthen to my Life; and made me often think of, and pity good Lot.

He seem'd, at that time, to be in a sort of mix't Temper, between Pleasantness and Sourness. He would sometimes Joke (which was natural to him) and cast out a jesting Flurt at me: but he would rail maliciously against the *Quakers*. If (said he to me) *the King would authorize me to do it, I would not leave a Quaker alive in England, except you. I would make more,* added he, *to set my Pistol to their Ears, and shoot them through the Head, than I would to kill a Dog.* I told him, I was sorry he had form'd an Opinion of the *Quakers*: but I was glad he had no Cause for it; and I hoped he would be of a 'better Mind.

I had in my Hand a little Walking-Stick with a Head on it; which he commended, and took out of my Hand to look on it: but I saw his Invention was, to search it, whether it had a Tuck in it; for he tryed to have drawn the Head; but when he found it was fast, he returned it to me.

He told me *I should ride with him to his House in his Coach*; which was nothing pleasant to me: for I had rather have gone on Foot (as bad as the Ways were) that I might have been out of his Company. Wherefore I took no notice of any Kindness in the Offer: but only Answered, I was at his Disposal; not minding my own.

But when we were ready to go, the Marshal came to me, and told me, *If I pleased I should*

ride his Horse; and he would go in the Coach with 1661.
Mr. Clark. I was glad of the Offer, and only
told him, he should take out his Pistols then;
for I would not ride with them. He took
them out, and laid them in the Coach by him:
and away we went.

It was a very fine Beast that I was set on;
by much the best in the Company. But tho'
he was very tall, yet the Ways being very foul,
I found it needful, as soon as I was out of
Town, to alight, and take up the Stirrups.
Mean while, they driving hard on, I was so
far behind, that being at length missed by the
Company, a Soldier was sent back to look
after me.

As soon as I had fitted my Stirrups, and was
Remounted, I gave the Rein to my Mare;
which being Couragious and Nimble (and im-
patient of Delay) made great Speed to recover
the Company. And in a Narrow Passage, the
Soldier (who was my Barber, that had fetch'd
me from home) and I met upon so brisk a
Gallop; that we had enough to do, on either
Side, to take up our Horses, and avoid a Brush.

When we were come to *Weston*, where Esq;
Clark lived; he took the Marshall, and some
others with him into the Parlour: but I was
left in the Hall, to be exposed a second time,
for the Family to gaze on.


At length himself came out to me, leading
in his Hand a beloved Daughter of his; a
young Woman of about Eighteen Years of
Age: who wanted nothing to have made her
Comely,

1661. Comely, but Gravity. An airy Piece she was
 and very merry she made her self at me
 When she had throughly viewed me, He, put-
 ting her a little forward towards me, said, *Here*
Tom, will you Kiss her? I was grieved and a-
 shamed at this frothy Lightness; and I supposed
 he perceived it: whereupon he drew neerer
 as if he would have whispered; and then
 said, *Will you lie with her?* At which I, with
 a disdainful Look, turning away; he said,
think it would be better for you, than to be a Quack-
ker: and so little Consideration, and Regard
 to Modesty had she, that she added, *I think*
so too.

This was all by Candle light. And when
 they had made themselves as much Sport with
 me as they would, the Marshall took his leave
 of them: and mounting me on a Horse of
 Clark's, had me Home to my Father's the
 Night.

Next Morning, before the Marshall went
 away, my Father and he consulted together
 how to intangle me. I felt there were Snare
 laid, but I did not know in what manner, or
 what End; till the Marshall was ready to go
 And then, coming where I was, to take his
 leave of me, he desired me to take notice, *That*
although he had brought me home to my Father's
House again; yet I was not discharged from my
Imprisonment, but was his Prisoner still: and that
he had committed me to the Care of my Father,
see me forth-coming, whenever I should be called
for. And therefore he expected I should in all things

obser-

Serve my Father's Orders : and not go at any time 1661.
from the House, without his Leave. 

Now I plainly saw the Snare, and to what
 and it was laid. And I asked him if this De-
 ce was not contrived, to keep me from going
 Meetings. He said, *I must not go to Meetings.*
 hereupon I desired him to take Notice, That
 would not own my self a Prisoner to any Man,
 while I continued here. That if he had Power
 detain me Prisoner, he might take me back
 in with him, if he would, and I should not
 use to go with him. But I bid him assure
 myself, that while I was at home, I would
 be my Liberty, both to go to Meetings, and
 visit *Friends*. He smiled, and said, *If I would*
resolute, he could not help it ; and so took his
 leave of me.

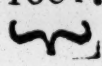
By this I perceived that the Plot was of my
 Father's laying, to have brought me under such
 Engagement, as should have ty'd me from
 going to Meetings : and thereupon I expected,
 I should have a new Exercise from my Father.
 It was the constant manner of my Father, to
 have all the Keys of the Out-doors of his House
 which were Four, and those link't upon a
 chain brought up into his Chamber every
 night, and fetch'd out from thence in the
 morning : so that none could come in, or go
 out in the Night, without his Knowledge.
 Knowing this, suspected, that if I got not
 leave before my Father came down, I should be
 hindered from going out at all that Day. Where-
 upon (the Passage from my Chamber, lying by
 I his

1661. Comely, but Gravity. An airy Piece she was
 and very merry she made her self at me
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see me forth-coming, whenever I should be called
for. And therefore he expected I should in all things

obser

obey my Father's Orders : and not go at any time 1661.
from the House, without his Leave. 

Now I plainly saw the Snare, and to what End it was laid. And I asked him if this Device was not contrived, to keep me from going to Meetings. He said, *I must not go to Meetings.* Whereupon I desired him to take Notice, That I would not own my self a Prisoner to any Man, while I continued here. That if he had Power to detain me Prisoner, he might take me back again with him, if he would, and I should not refuse to go with him. But I bid him assure himself, that while I was at home, I would keep my Liberty, both to go to Meetings, and to visit Friends. He smiled, and said, *If I would be resolute, he could not help it ;* and so took his leave of me.

By this I perceived that the Plot was of my Father's laying, to have brought me under such an Engagement, as should have ty'd me from going to Meetings : and thereupon I expected, I should have a new Exercise from my Father.

It was the constant manner of my Father, to have all the Keys of the Out-doors of his House which were Four, and those link't upon a Chain) brought up into his Chamber every Night, and fetch'd out from thence in the Morning : so that none could come in, or go out in the Night, without his Knowledge.

Knowing this, suspected, that if I got not away before my Father came down, I should be stopped from going out at all that Day. Whereupon (the Passage from my Chamber, lying by
I his

1661. his Chamber-Door ;) I went down softly, without my Shoos, and as soon as the Maid had opened the Door, I went out (though too early) and walk'd towards the Meeting at *Meadley* four long Miles off.

I expected to have been talked with about it when I came home: but heard nothing of it: my Father resolving to watch me better next time.

This I was aware of; and therefore on the next *First Day* I got up early, went down softly and hid my self in a Back-Room, before the Maid was stirring.

When she was up, she went into my Father's Chamber for the Keys: but he bid her leave them till he was up, and he would bring them down himself; which he did, and carried in the Kitchen, through which he expected I would go.

The manner was, That when the common Doors were opened, the Keys were hung upon a Pin in the Hall. While therefore my Father staid in the Kitchen, expecting my Coming; stepping gently out of the Room where I was, reached the Keys, and opening another Door (not often used :) slipped out, and so got away.

I thought I had gone off undiscovered. But whether my Father saw me through a Window, or by what other means he knew of my going, I know not: but I had gone but a little Way, before I saw him coming after me.

The Sight of him put me to a stand in my Mind, whether I should go on, or stop. Had

it been in any other Case, than that of Going to 1661.
a Meeting, I could not in any wise have gone a
Step further. But I considered, that the intent
of my Fathers endeavouring to stop me, was to
hinder me from obeying the Call of my heaven-
ly Father; and to stop me from going to wor-
ship him, in the Assembly of his People: upon
this I found it my Duty to go on; and observ-
ing, that my Father gained Ground upon me,
somewhat mended my Pace.

This he observing, mended his Pace also;
and at length Ran. Whereupon I ran also;
and a fair Course we had, through a large Mea-
dow of his, which lay behind his House and
out of sight of the Town. He was not, I sup-
pose, then above Fifty Years of Age; and be-
ing light of Body, and nimble of Foot, he held
out to it for a while. But afterwards slack-
ing his Pace to take Breath, and observing that I
had gotten Ground of him; he turned back,
and went home: and (as I afterwards under-
stood) telling my Sisters how I had served him,
said, *Nay, if he will take so much Pains to Go,*
him Go, if he will. And from that time for-
ward he never attempted to stop me; but left
me to my liberty, to Go when and whither I
would: Yet kept me at the usual Distance, a-
voiding the Sight of me, as much as he could;
not able to bear the Sight of my Hat on, nor
willing to contend with me again about it.

Nor was it long after this, before I was left,
only to my self; but in a manner by my

For the Time appointed for the Corona-

1661. tion of the KING (which was the 23d of the 2d Month, called *April*) drawing on; my Father, taking my two Sisters with him, went to *London* sometime before: that they might be there in readiness, and put themselves into Condition to see that so great a Solemnity leaving no body in the House, but my self and a couple of Servants. And though this was intended only for a Visit on that Occasion: yet it proved the Breaking of the Family: for he bestowed both his Daughters there in Marriage and took Lodgings for himself; so that afterwards they never returned to settle at *Cromwell*.

Being now at Liberty, I walked over to *Whitechapel*, with some other Friends, to visit my dear Friend *Isaac Penington*; who was still a Prisoner there. With him I found dear *John White* and between Sixty and Seventy more; besides well-nigh all the Men-Friends, that were taken out of their Houses by Armed Men, and sent to Prison (as I had been) for refusing to Swear. Most of these were thrust into an old Room, behind the Goal, which had anciently been a Malt-house; but was now so decayed that it was scarce fit for a Dog-house. And so open it lay, that the Prisoners might have got out at pleasure. But these were purposely kept there, in confidence that they would not get out: that there might be Room in the Prison for others, of other Professions and Nations, whom the Goaler did not trust there.

While this Imprisonment lasted (which was 1661. for some Months) I went afterwards thither sometimes, to visit my suffering Brethren; and because it was a pretty long way (some eight or nine long Miles) too far to be walked forward and backward in one Day; I sometimes staid Day or two there, and lay in the Malt-house among my Friends, with whom I delighted to be.

After this Imprisonment was over, I went sometimes to *Isaac Penington's* House at *Chalchut*, to visit that Family, and the Friends thereabouts. There was then a Meeting, for the most part, twice a Week in his House; but one Day in four, there was a more General Meeting (which was thence called the *Monthly White Meeting*) to which resorted most of the *Friends*; besides other adjacent Meetings: and to that I usually went; and sometimes made some stay there.

Here I came acquainted with a Friend of *London*, whose Name was *Richard Greenaway*, by Trade a *Taylor*; a very honest Man, and one who had received a Gift for the Ministry.

He, having been formerly in other Professions of Religion, had then been acquainted with one *John Ovy* of *Watlington* in *Oxfordshire* (a Man of some Note among the Professors here:) and understanding, upon Enquiry, that I knew him; he had some Discourse with me about him. The Result whereof was, that I, having an Intention then, shortly to visit the Meetings of Friends in this County, and


1661. the adjoyning Parts of *Oxfordshire* and *Berkshire* invited me to meet him (upon notice given) and to bear him Company in that Journey, and in the way bring him to *John Ovy's* House, with whom I was well acquainted; which I did.

We were kindly received, the Man and Wife being very glad to see both their Friend *Richard Greenaway*, and me also; who they had been very well acquainted with formerly, but had never seen me since I was a *Quaker*.

Here we tarried that Night, and in the evening had a little Meeting there, with a few of *John Ovy's* People; amongst whom *G.* declared the TRUTH: which they actively heard, and did not oppose, which at that time of Day, we reckoned was pretty well. For many were apt to Cavil.

This Visit gave *John Ovy* an Opportunity to enquire of me after *Isaac Pennington*; whose Writings (those which he had written before he came among Friends) he had Read, and had a great Esteem of: and he express'd a Desire to see that he might have some Discourse with him, if he knew how. Whereupon I told him, if he would take the Pains to go to his House, I would bear him Company thither, introduce him, and Engage he should have a good Reception.

This pleas'd him much; and he embraced the Offer, I undertook to give him Notice a suitable time: Which (after I had gone

little Journey with my Friend *Richard Greena*-1661.
 (and was returned) I did; making Choice 
 of the *Monthly Meeting* to go to.

We met, by Appointment at *Stoken-Church*,
 with our Staves in our Hands, like a couple of
 Pilgrims, intending to walk on Foot: and ha-
 ving taken some Refreshment and Rest at *Wic-*
combe, went on cheerfully in the Afternoon, En-
 tertaining each other with Grave and Religi-
 ous Discourse, (which made the Walk the ea-
 sier) and so reached thither in good time, on
 the *Seventh Day* of the Week.

I gave my Friends an Account who this Per-
 son was, whom I had brought to visit them,
 and the Ground of his Visit. He had been a
 Professor of Religion, from his Childhood to
 his old Age (for he was now both Gray-headed,
 and Elderly :) and was a Teacher at this time
 (and had long been so) amongst a People (whe-
 ther *Independants* or *Baptists*, I do not well re-
 member.) And so well thought of he was, for
 his Zeal and Honesty, that in those late Pro-
 fessing Times, he was thrust into the *Commission*
of the Peace, and thereby lifted up upon the
 Bench; which neither became him, nor he it.
 For he wanted indeed most of the Qualifica-
 tions, requisite for a *Justice of the Peace*; an
 Estate to defray the Charge of the Office, and
 to bear him up, in a Course of Living above
 Contempt; A competent Knowledge in the
 Laws; and a Presence of Mind, or Body, or
 both, to keep Offenders in some Awe; in all
 which he was deficient. For he was but a *Fell-*

1661. *monger* by Trade, accustomed to ride upon *head*; v
 W Pack of Skins; and had very little Estate: before.
 little Knowledge in the Law; and of but The
 mean Prefence, and Appearance to look of since th
 But as my Father, I suppose, was the mea Monarch
 of getting him put into the Commission: so Storms,
 I know, did what he could to countenance his there b
 in it, and help him through it at every turn our selv
 till that turn came (at the King's Return ings.
 which turned them both out together. ance fo

My Friends received me in affectionate Kin out, tha
 nefs, and my Companion with courteous Ci come, a
 lity. The Evening was spent in common (b though
 grave) Conversation: for it was not a prop and fav
 Season for Private Discourse; both as we The
 somewhat weary with our Walk, and they ca
 were other Companies of *Friends* come into and ma
 Family, to be at the Meeting next Day. Peace a

But in the Morning I took *John Ovy* into Prancin
 private Walk, in a pleasant Grove near t Light'n
 House; whither *Isaac Penington* came to us We a
 and there, in Discourse, both Answered all h Compa
 Questions, Objections and Doubts; and open But he
 ed to him the Principles of *TRUTH*, to h ter's A
 both Admiration and present Satisfaction took th
 Which done, we went in, to take some Ro Strip
 freshment, before the Meeting began. that sto

Of those *Friends* who were come over Nigh vate D
 in order to be at the Meeting, there was *Isaac* which
 Brother, *William Penington*; a Merchant and fro
 London; and with him a *Friend* (whose Name d hin
 I have forgotten) a *Grocer* of *Colchester* in *Essex* conv
 and there was also our *Friend George White* head

head; whom I had not (that I remember) seen before. 1661.

The Nation had been in a Ferment, ever since that mad Action of the Frantick *Fifth-Monarchy-Men*; and was not yet settled: but Storms, like Thunder-Showers, flew here and there by Coast; so that we could not promise our selves any Safety, or Quiet in our Meetings. And though they had escaped Disturbance for some little time before: yet so it fell out, that a Party of Horse were appointed to come, and break up the Meeting that Day; though we knew nothing of it, till we heard, and saw them.

The Meeting was scarce fully gathered when they came. But we that were in the Family, and many others were settled in it, in great Peace and Stilness; when on a suddain, the Prancing of the Horses gave Notice that Light'ning was at hand.

We all sat still in our Places, except my Companion, *John Ovy*, who sat next to me. But he being of a Profession that approved *Peter's* Advice to his Lord, *To save himself*, soon took the Alarm: and with the Nimbleness of a Stripling, Cutting a Caper over the Form that stood before him, ran quickly out at a private Door (which he had before observed) which led through the Parlour into the Gardens, and from thence into an Orchard: where he hid himself, in a Place so Obscure, and withal so convenient for his Intelligence by Observation

1661. tion of what passed ; that no one of the Family
 could scarce have found a likelier.

By that time he was got into his Burrow, came the Soldiers in ; being a Party of the County Troop, commanded by *Matthew Archdale* of *Wiccomb*. He behaved himself civilly and said, *He was commanded to break up the Meeting, and carry the Men before a Justice of the Peace* : but he said *He would not take all* ; and thereupon began to pick and chuse, chiefly as his Eye guided him, for I suppose he knew very few.

He took *Isaac Penington*, and his Brother *George Whitehead*, and the Friend of *Colchester* and me, with Three or Four more of the Country, who belonged to that Meeting.

He was not fond of the Work, and that made him take no more. But he must take some (he said) and bid us provide to go with him before *Sir William Boyer* of *Denham*, who was a Justice of the Peace. *Isaac Penington* being but weakly, rode : but the rest of us walked thither, it being about four Miles.

When we came there, the Justice carried himself civilly to us all ; courteously to *Isaac Penington*, as being a Gentleman of his Neighbourhood : and there was nothing charged against us, but that we were met together without Word or Deed. Yet this being contrary to a late Proclamation (given forth upon the rising of the *Fifth-Monarchy-Men*) whereby all Dissenter's Meetings were forbidden, the Justice could do no less than take Notice of us.

Where

Wherefore he Examined all of us (whom he ^{1661.} did not personally know) asking our Names, and the places of our Respective Habitations: But when he had them, and considered from what distant Parts of the Nation we came; he was amazed. For *G. Whitehead* was of *Westmorland* in the North of *England*; The *Grocer* was of *Essex*; I was of *Oxfordshire*; and *W. Penington* was of *London*.

Hereupon he told us, *That our Case look't Ill, and he was sorry for it: for how (said he) can it be imagined that so many could jump altogether at one Time and Place, from such remote Quarters and Parts of the Kingdom; if it was not by Combination and Appointment.*

He was Answered, That we were so far from coming thither by Agreement, or Appointment; that none of us knew of the others Coming, and for the most of us, we had never seen one another before: and that therefore he might impute it to *Chance*, or, if he pleased, to *Providence*.

He urged upon us, *That an Insurrection had been lately made by Armed Men, who pretended to be more Religious than others; that that Insurrection had been Plotted and Contrived in their Meeting-House, where they Assembled under Colour of Worshipping GOD; that in their Meeting-House they hid their Arms, and Armed themselves; and out of their Meeting-House issued forth in Arms, and killed many: so that the Government could not be safe, unless such Meetings were suppress.*

We

1661. We reply'd, We hoped he would distinguish, *W* and make a Difference between the *Guilty* and the *Innocent*; and between those who were Principled for *Fighting*, and those who were Principled *against it*: which we were, and had been always known to be so. That our Meetings were publick, our Doors standing open to all Comers, of all Ages, Sexes and Perswasions; Men, Women and Children, and those that were not of our Religion, as well as those that were: and that it was next to Madness, for People to Plot in such Meetings.

He told us, *We must find Sureties for our good Behaviour, and to Answer our Contempt of the King's Proclamation, at the next General Quarter-Sessions: or else he must Commit us.*

We told him, that knowing our Innocency, and that we had not mis-behaved our selves, nor did meet in Contempt of the King's Authority; but purely in obedience to the LORD's Requirings, to Worship Him, which we held our selves in Duty bound to do; we could not consent to be bound, for that would imply Guilt, which we were free from.

Then, said he, *I must commit you*: And ordered his Clerk to make a *Mittimus*. And divers *Mittimusses* were made, but none of them would hold: for still, when they came to be read, we found such Flaws in them, as made him through them aside, and write more.

He had his Eye often upon me: for I was a young Man, and had at that time a Black Suit on. At length he bid me follow him, and
went

went into a private Room, and shut the Door upon me. 1661.

I knew not what he meant by this: but I cryed in Spirit to the Lord, that He would be pleased to be a Mouth and Wisdom to me, and keep me from being Entangled in any Snare.

He asked me many Questions, concerning my Birth, my Education, my Acquaintance in *Oxfordshire*; particularly what Men of Note I knew there. To all which I gave him brief, but plain and true Answers; naming several Families, of the best Rank, in that Part of the Country where I dwelt.

He asked me, How long I had been of this Way, and how I came to be of it: Which when I had given him some Account of; he began to perswade me to leave it, and return to the right Way (the *Church*, as he called it.) I desired him to spare his Pains in that respect, and forbear any Discourse of that kind: for that I was fully satisfied, the Way I was in was the right Way; and hoped the Lord would so preserve me in it, that nothing should be able to draw, or drive me out of it. He seemed not pleased with that; and thereupon went out to the rest of the Company; and I followed him; glad in my Heart, that I had escaped so well, and Praising God for my Deliverance.

When he had taken his Seat again, at the upper End of a fair Hall, he told us, he was not willing to take the utmost Rigour of the Law against us; but would be as favourable

to

1661 to us as he could. And therefore he would discharge, he said, Mr. *Penington* himself, because he was but at Home in his own House. And he would discharge Mr. *Penington* of *London*, because he come but as a Relation, to visit his Brother. And he would discharge the Grocer of *Colchester*, because he came to bear Mr. *Penington* of *London* Company; and to be acquainted with Mr. *Isaac Penington*, whom he had never seen before. And as for those others of us, who were of this Country, he would discharge them, for the present at least, because they being his Neighbours, he could send for them when he would. *But as for you*, said he to *George Whitehead* and me, *I can see no Business you had there; and therefore I intend to hold you to it: either to Give Bayl, or Go to Jayl.*

We told him we could not give Bayl, Then, said he, *You must go to Jayl*; and thereupon he began to write our *Mittimus*: which puzzled him again. For he had discharged so many, that he was at a Loss what to lay, as the Ground of our Commitment; whose Case differed nothing in Reality, from theirs whom he had discharged.

At length, having made divers Draughts (which still *G.W.* shewed him the Defects of) he seemed to be weary of us; and rising up said unto us, *I consider that it is grown late in the Day, so that the Officer cannot carry you to Alesbury to Night; and I suppose you will be willing to go back with Mr. Penington: therefore if you will promise to be forth-coming at his House*

to Morrow Morning, I will dismiss you for the pre-1661.
sent; and you shall hear from me again to morrow. ~

We told him, we did intend, if he did not otherwise dispose of us, to spend that Night with our Friend *Isaac Penington*; and would (if the LORD gave us leave) be there in the Morning, ready to Answer his Requirings. Whereupon he dismissed us all, willing (as we thought) to be rid of us: for he seemed not to be of an ill Temper, nor desirous to put us to Trouble, if he could help it.

Back then we went to *Isaac Penington's*. But when we were come thither, O the Work we had with poor *John Ovy*! He was so dejected in Mind, so Covered with Shame and Confusion of Face; for his Cowardliness, that we had enough to do to pacifie him towards himself.

The Place he had found out to Shelter himself in, was so commodiously contrived, that undiscovered he could discern when the Soldiers went off with us, and understand when the Buffle was over, and the Coast clear. Whereupon he adventured to peep out of his Hole; and in a while drew near, by degrees, to the House again: and finding all things quiet and still, he adventured to step within the Doors, and found the Friends, who were left behind, peaceably fettled in the Meeting again.

The Sight of this smote him; and made him sit down among them. And after the Meeting was ended, and the *Friends* departed to their several Homes; addressing himself to

Mary

1661. *Mary Penington* (as the Mistrefs of the House) **W**he could not enough magnifie the Bravery and Courage of the Friends: nor sufficiently debase himself. He told her how long he had been a Professor, what Pains he had taken, what Hazards he had run, in his Youthful Days, to get to Meetings; how, when the Ways were forelaid, and Passages stop't, he Swam through Rivers to reach a Meeting: *And now, said he, that I am grown Old in the Profession of Religion, and have long been an Instructor and Encourager of others; that I should thus shamefully fall short my self; is matter of Shame and Sorrow to me.*

Thus he bewailed himself to her. And when we came back, he renewed his Complaints of himself to us; with high Aggravations of his own Cowardice. Which gave Occasion to some of the Friends, tenderly to represent to him the Difference between Profession and Possession, Form and Power.

He was glad, he said, on our Behalfts, that we came off so well, and escaped Imprisonment.

But when he understood that *G. Whitehead* and I were liable to an After-Reckoning next Morning; he was troubled: and wish't the Morning was come, and gone; that we might be gone with it.

We spent the Evening in grave Conversation, and in Religious Discourses; attributing the Deliverance me hitherto had to the LORD. And the next Morning when we were up, and had Eaten, we tarried some time to see what

the Justice would do further with us; and to discharge our Engagement to him: the rest of the Friends, who were before fully discharged, tarrying also with us, to see the Event.

And when we had staid so long, that on all Hands it was concluded we might safely go; G.W. and I left a few Words in Writing (to be sent to the Justice, if he sent after us) importing that we had tarried till such an Hour; and not hearing from him, did now hold our selves free to depart: yet so, as that, if he should have Occasion to send for us again, upon Notice thereof, we would Return.

This done, we took our leave of the Family, and one of another; they who were for London taking Horse; and I and my Companion, setting forth on Foot for Oxfordshire, went to Wiccomb; where we made a short Stay, to rest and refresh our selves, and from thence reached our Respective Homes that Night.

After I had spent some time at Home; where, as I had no Restraint, so (my Sisters being gone) I had now no Society: I walked up to Chalfont again; and spent a few Days with my Friends there.

As soon as I came in, I was told, that my Father had been there that Day to see J. P. and his Wife: but they being abroad at a Meeting, he returned to his Inn in the Town, where he intended to Lodge that Night. After supper, M. P. told me she had a Mind to go and see him at his Inn (the Woman of the house being a Friend of ours :) and I went

1661. with her. He seem'd somewhat surprized to
 see me there, because he thought I had been
 at home at his House: but he took no notice
 of my Hat; at least shewed no Offence at it
 for (as I afterwards understood) he had now
 an Intention to sell his Estate, and thought he
 should need my Concurrence therein; which
 made him now hold it necessary to admit me
 again into some Degree of Favour. After we
 had tarried some little time with him; he
 rising up to be gone, he waited on her home
 and having spent about an Hour with us
 the Family, I waited on him back to his Inn.
 On the way, he invited me to Come up to
London, to see my Sisters; the younger
 whom was then newly Married: and directed
 me where to find 'em; and also gave me
 Money to defray my Charges. According
 I went; yet staid not long there: but return
 ed to my Friend *J. P's*, where I made a little
 Stay; and from thence went back to *Crowell*.

When I was ready to set forth, my Friend
Isaac Penington, was so kind to send a Servant
 with a Brace of Geldings, to Carry me as
 as I thought fit to ride, and to bring the Horse
 back. I, intending to go no farther than
 Day than to *Wiccomb*, rode no farther than
Beconsfield Towns-End; having then but Four
 Miles to walk. But here a new Exercise
 fell me; the manner of which was thus.

Before I had walked to the middle of the
 Town, I was stop't, and taken up by a
 Watch. I asked the Watchman, What

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thority he had to stop me, travelling peaceably 1661.
 on the High-Way. He told me he would shew
 me his Authority; and in order thereunto,
 had me into an House hard-by, where dwelt
 a *Scrivener*, whose Name was *Pepys*. To him
 he gave the Order which he had received from
 the Constables; which directed him to take
 up all Rogues, Vagabonds and sturdy Beggars.
 I asked him, For which of these he stopped
 me: but he could not Answer me.

I thereupon informed him, what a *Rogue* in
 Law is, *viz.* One, who for some notorious Offence
 was burnt on the Shoulder: and I told them, they
 might search me, if they pleased, and see if I
 was so branded. A *Vagabond*, I told them,
 was One that had no Dwelling House, nor certain
 Place of Abode; but I had, and was going to
 it: and I told them where it was. And for a
Beggar; I bid them bring any one that could
 say, I had begged or asked Relief.

This stop't the Fellow's Mouth; yet he
 would not let me go: but (being both weak-
 headed, and strong-willed) he left me there
 with the *Scrivener*, and went out to seek the
 Constable; and having found him, brought
 him thither. He was a young Man, by Trade
 a *Tanner*; somewhat better Mannered than
 his Wardsman: but not of much better Judg-
 ment.

He took me with him to his House. And
 having settled me there, went out; to take Ad-
 vice (as I supposed) what to do with me:
 leaving no Body in the House, to Guard me,

1661. but his Wife ; who had a young Child in her Arms.

She enquired of me, upon what Account I was taken up ; and seeming to have some Pity for me, endeavoured to perswade me not to stay ; but to go my way : offering to shew me a back way from their House, which would bring me into the Road again beyond the Town ; so that none of the Town should see me, or know what was become of me. But I told her, I could not do so.

Then having sat a while in a muze, she asked me, *If there was not a place of Scripture which said, Peter was at a Tanner's House.* I told her there was such a Scripture ; and directed her where to find it.

After some time, she laid her Child to sleep in the Cradle ; and step't out on a suddain but came not in again in a pretty while.

I was uneasie that I was left alone in the House ; fearing lest, if any thing should be missing, I might be suspected to have taken it ; yet I durst not go out to stand in the Street lest it should be thought I intended to slip away.

But besides that, I soon found Work to employ my self in ; for the Child quickly waking fell to Crying ; and I was fain to Rock the Cradle in my own Defence ; that I might not be annoyed with a Noise, to me not more unpleasant than unusual. At length the Woman came in again ; and finding me Nursing the Child

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Child, gave me many Thanks: and seemed well pleased with my Company. 1661.

When Night came on, the Constable himself came in again, and told me, *Some of the Chief of the Town were met together, to Consider what was fit to do with me; and that I must go with him to them.* I went, and he brought me to a little nasty Hut, which they called a *Town-House* (adjoining to their *Market-House*) in which dwelt a poor old Woman, whom they called *Mother Grime*: where also the Watch used by turns, to come in, and warm themselves in the Night.

When I came in among them, they looked (some of them) somewhat sourly on me; and ask'd me some impertinent Questions: to which I gave them suitable Answers.

Then they consulted one with another, how they should dispose of me that Night, till they could have me before some *Justice of Peace*, to be Examined. Some proposed, *That I should be had to some Inn, or other publick House; and a Guard set on me there.* He that started this was probably an Inn-keeper, and consulted his own Interest. Others objected against this, *That it would bring a Charge on the Town.* To avoid which, they were for having the Watch take Charge of me; and keep me walking about the Streets with them till Morning. Most voices seemed to go this way; till a Third wished them to consider, *Whether they could answer the doing of that, and the Law would bear Child out in it:* And this put them to a stand.

1661. I heard all their Debates; but let them alone:
 W and kept my Mind to the LORD.

While they thus bandied the Matter to and fro, one of the Company asked the rest, *If any of them knew who this young Man was, and whether he was going?* Whereupon the Constable (to whom I had given both my Name, and the Name of the Town where I dwelt) told them my Name was *Ellwood*, and that I lived at a Town called *Crowell* in *Oxfordshire*.

Old Mother *Grime*, sitting by and hearing this, clap'd her Hand on her Knee, and cry'd out, *I know Mr. Ellwood of Crowell very well. For when I was a Maid I lived with his Grandfather there, when he was a Young Man.* And thereupon she gave them such an Account of my Father, as made them look more regardfully on me: and so Mother *Grime's* Testimony turned the Scale; and took me off from walking the Rounds with the Watch that Night.

The Constable hereupon bid them take no further Care; I should lie at his House that Night: and accordingly took me home with him; where I had as good Accommodation as the House did afford. Before I went to Bed he told me, *That there was to be a Visitation, Spiritual Court* (as he called it) *holden next Day at Amerlham, about four Miles from Beconsfield* and that *I was to be carried thither.*

This was a new Thing to me, and it brought a fresh Exercise upon my Mind. But being given up, in the Will of God, to suffer what

He should permit to be laid on me; I endeavoured to keep my Mind quiet and still. 1661.

In the Morning, as soon as I was up, my Spirit was Exercised towards the Lord, in strong Cries to Him; that He would stand by me, and preserve me: and not suffer me to be taken in the Snare of the Wicked. While I was thus Crying to the LORD, the other Constable came; and I was called down.

This was a budge Fellow; and talked high. He was a *Shoo-maker* by Trade; and his Name was *Clark*. He threat'ned me with the *Spiritual Court*. But when he saw I did not regard it, he stop't; and left the Matter to his Partner; who pretended more Kindness for me, and therefore went about to perswade *Clark*, to let me go out at the Back Door; so I slip away.


The Plot, I suppose, was so laid, that *Clark* should seem averse; but at length yeild, which he did: but would have me take it for a Favour. But I was so far from taking it so, that I would not take it at all: but told them plainly, That as I came in at the Fore-Door; so I would go out at the Fore Door. When therefore they saw they could not bow me to their Will, they brought me out at the Fore Door, into the Street, and wished me a good Journey. Yet before I went, calling for the Woman of the House, I paid her for my Supper and Lodging for I had now gotten a little Money in my Pocket again.

1661. After this, I got home (as I thought) very well: but I had not been long at home, before an Illness seized on me; which proved to be the *Small-Pox*. Of which so soon as *Friends* had Notice, I had a Nurse sent me; and in a while *Isaac Penington*, and his Wife's Daughter, *Guilielma Maria Springett* (to whom I had been Play-Fellow in our Infancy) came to visit me bringing with them our dear Friend *Edward Burrough*, by whose Ministry I was called to the Knowledge of the Truth.

It pleased the Lord to deal favourably with me in this Illness, both Inwardly and Outwardly. For his Supporting Presence was with me which kept my Spirit near unto him: and though the Distemper was strong upon me yet I was preserved through it, and my Countenance was not much altered by it. But after I was got up again, and while I kept my Chamber; wanting some Employment, for Entertainment sake, to spend the Time with and there being at hand a pretty good Library of Books (amongst which were the Works of *Augustine*, and others of those Ancient Writers who were by many called the *Fathers*;) I betook my self to Reading. And these Books being Printed in the old Black-Letter, with Abbreviations of the Words, difficult to be read, I spent too much time therein: and thereby much impaired my Sight, which was not so strong before, and was now weaker than usual by reason of the Illness I had so newly had

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which proved an Injury to me afterwards; for 1661.
 which reason I here mention it. 

After I was well enough to go abroad, with respect to my own Health, and the Safety of others; I went up (in the beginning of the *Twelfth Month*, 1661.) to my Friend *Isaac Penington's* at *Chalfont*, and abode there sometime: for the Airing my self more fully; that I might be more fit for Conversation.

I mentioned before, that when I was a Boy, 1662.
 I had made some good Progress in Learning; and lost it all again before I came to be a Man: Nor was I rightly sensible of my Loss therein, until I came amongst the *Quakers*. But then I both saw my Loss, and lamented it; and applied my self with utmost Diligence, at all leisure Times to recover it: so false I found that Charge to be, which in those Times was cast, as a Reproach upon the *Quakers*, That *they despised and decried all Humane Learning*; because they denied it to be essentially necessary to a *Gospel-Ministry*, which was one of the Controversies of those Times.

But though I toiled hard, and spared no Pains, to regain what once I had been Master of; yet I found it a Matter of so great Difficulty, that I was ready to say as the Noble *Eunuch* to *Philip* in another Case; *How can I, unless I had some Man to guide me?*

This I had formerly complained of to my special Friend *Isaac Penington*; but now more earnestly: which put him upon Considering,

1662. ing, and Contriving a Means for my Assistance.

He had an intimate Acquaintance with Dr. *Paget*, a Physician of Note in *London*; and he was acquainted with *John Milton*, a Gentleman of great Note for Learning, throughout the Learned World; for the accurate Pieces he had Written, on various Subjects and Occasions.

This Person, having filled a publick Station in the former Times; lived now a private and retired Life in *London*: and having wholly lost his Sight, kept always a Man to read to him, which usually was the Son of some Gentleman of his Acquaintance, whom, in Kindness, he took to improve in his Learning.

Thus, by the Mediation of my Friend *J. Penington* with Dr. *Paget*, and of Dr. *Paget* with *John Milton*, was I admitted to come to him; not as a Servant to him (which at that time he needed not) nor to be in the House with him; but only to have the Liberty of Coming to his House, at certain Hours, where I would, and to read to him what Books he should appoint me; which was all the Favor I desired.

But this being a Matter, which would require some time to bring it about: I, in the mean while returned to my Father's House in *Oxfordshire*.

I had before received Direction, by Letter from my Eldest Sister (written by my Father's Command) to put off what Cattle he had left about his House, and to Discharge his Servants

which

which I had done at the time called *Michaelmas* 1662. before. So that all that Winter, when I was at Home, I lived like an *Hermit* all alone; having a pretty large House, and no Body in it but my self, a Nights especially: but an elderly Woman (whose Father had been an old Servant to the Family) came every Morning, and made my Bed; and did what else I had occasion for her to do; till I fell Ill of the *Small Pox*, and then I had her with me, and the Nurse. But now, understanding by Letter from my Sister, that my Father did not intend to return to settle there; I made off those Provisions which were in the House (that they might not be spoiled when I was gone:) and because they were what I should have spent, if I had tarried there, I took the Money made of them to my self, for my support at *London*, if the Project succeeded for my Going thither.

This done, I committed the Care of the House to a Tenant of my Father's, who lived in the Town; and taking my leave of *Crowell*, went up to my sure Friend *Isaac Penington* again. Where understanding that the Mediation used for my Admittance to *John Milton*, had succeeded so well, that I might come when I would; I hastned to *London*: and in the first place went to wait upon him.

He received me courteously; as well for the sake of *Dr. Paget*, who introduced me: as of *Isaac Penington*, who recommended me; to both whom he bore a good Respect. And having enquired divers things of me, with respect

1662. spect to my former Progression in Learning; *W*dismiss me, to provide my self of such Accommodations, as might be most suitable to my future Studies.

I went therefore and took my self a Lodging as near to his House (which was then in *Jersey Street*) as conveniently as I could : and from thenceforward went every Day in the Afternoon (except on the first Days of the Week) and sitting by him in his Dining-Room, read to him in such Books in the *Latin Tongue*, as he pleased to hear me read.

At my first sitting to read to him, observing that I used the *English Pronunciation*, he told me, *If I would have the Benefit of the Latin Tongue (not only to read and understand Latin Authors, but) to converse with Foreigners, either abroad or at home, I must learn the Foreign Pronunciation.* To this I consenting, he instructed me how to sound the Vowels; so different from the common Pronunciation used by the *English* (who speak *Anglice* their *Latin*) that (with some few other Variations in sounding some Consonants, in particular Cases; as *C.* before *E.* or *I.* like *Ch.* *Sc.* before *I.* like *Sh.* &c.) the *Latin* thus spoken, seemed as different from that which was delivered as the *English* generally speak it, as if it were another Language.

I had before, during my retired Life at my Father's, by unwearied Diligence and Industry so far recovered the Rules of *Grammar* (in which I had once been very ready) that I could both read a *Latin* Author, and after a sort handle

ing; he never out his Meaning. But this Change of 1662.
Pronunciation proved a New Difficulty to W.
ne. It was now harder to me to read, than
it was before to understand when read. But

—————*Labor omnia vincit*
Improbis.—————

Incessant Pains,
The End obtains.

And so did I. Which made my Reading the
more acceptable to my Master. He, on the o-
ther hand, perceiving with what earnest De-
sire I pursued Learning; gave me not only all
the Encouragement, but all the Help he could.
For, having a curious Ear, he understood by
my Tone, when I understood what I read, and
when I did not: and accordingly would stop
me, Examine me, and open the most difficult
Passages to me.

Thus went I on, for about Six Weeks time,
reading to him in the Afternoons, and Exerci-
sing my self, with my own Books, in my Cham-
ber, in the Forenoons: I was sensible of an
Improvement.

But, alas! I had fixed my Studies in a wrong
Place. *London* and I could never agree for
Health: my Lungs (as I suppose) were too
tender to bear the Sulphurous Air of that City.
So that I soon began to droop; and in less than
two Months time, I was fain to leave both my
Studies and the City; and return into the Coun-
try

1662. try to preserve Life: and much ado I had
 W get thither.

I chose to go down to *Wiccomb*; and to *John Rance's* House there: both as he was a Physician; and his Wife an honest, hearty, discreet and grave Matron; whom I had a very good Esteem of, and who (I knew) had a good Regard for me.


There I lay ill a considerable time, and that degree of Weakness, that scarce any, who saw me, expected my Life. But the Lord was both gracious to me in my Illness; and was pleased to raise me up again, that I might serve Him in my Generation.

As soon as I had recovered so much Strength as to be fit to Travel; I obtained of my Father (who was then at his House in *Crowell*) to dispose of some things he had there, and which in my Illness had come to see me) so much Money as would clear all Charges in the House for both Physick, Food and Attendance: and having fully discharged all, I took leave of my Friends in that Family, and in the Town; and returned to my Studies at *London*.

I was very kindly received by my Master who had conceived so good an Opinion of me that my Conversation (I found) was acceptable to him: and he seem'd heartily glad of my Recovery and Return; and into our old Method of Study we fell again, I Reading to him, and he Explaining to me, as Occasion required.

But, as if Learning had been a forbidden Fruit to me, scarce was I well settled in my

Work

Work, before I met with another Diversion, ^{1662.} which turned me quite out of my Work. 

For a suddain Storm arising, from I know not what Surmise of a Plot, and thereby Danger to the Government; and the Meetings of Dissenters (such I mean as could be found, which perhaps were not many besides the *Quakers*) were broken up throughout the City: and the Prisons mostly filled with our Friends.

I was that Morning (which was the 26th Day of the 8th Month, 1662.) at the Meeting at the *Bull-and-Mouth* by *Aldersgate*; when on a suddain, a Party of Soldiers (of the Trained Bands of the City) rushed in, with Noise and Clamour: being led by one who was called *Major Rosewell*; an *Apothecary* (if I misremember not) and at that time under the ill Name of a *Papist*.

As soon as he was come within the Room, having a File or two of Musketteers at his Heels; he commanded his Men to present their Muskets at us: which they did; with Intent (I suppose) to strike a Terror into the People. Then he made a Proclamation that all, who were not *Quakers* might depart if they would.

It so happened, that a Young Man, an Apprentice in *London*, whose Name was — *Dove* (the Son of Dr. *Dove* of *Chinner*, near *Crowell*, in *Oxfordshire*) came that Day in Curiosity, to see the Meeting: and Coming early, and finding me there (whom he knew) came and sate down by me.

1662. As soon as he heard the Noise of Soldiers, **W**he was much startled; and asked me softly, *I would not shift for my Self, and try to get out.* I told him, No; I was in my place; and was willing to suffer, if it was my Lot. When he heard the Notice given, that *they who were not Quakers might depart*; he solicited me again to be gone. I told him, I could not do so: for that would be to renounce my Profession, which I would by no means do. But as for him, who was not one of us, he might do as he pleased. Whereupon, wishing me well, he turned away, and with Cap in Hand, went out. And truly I was glad he was gone: for his Master was a rigid *Presbyterian*, who (in all likelihood) would have led him a wretched Life, had he been taken and Imprisoned among the *Quakers*.

The Soldiers came so early, that the Meeting was not fully gathered when they came, and when the mixt Company were gone out, we were so few, and fate so thin in that large Room, that they might take a clear view of us all, and single us out, as they pleased.

He that Commanded the Party, gave us first a general Charge to come out of the Room. But we, who came thither at God's Requirings, to Worship Him (like that good Man of Old, who said, *We ought to obey God, rather than Men* Acts 5. 29.) stirred not; but kept our Places. Whereupon he sent some of his Soldiers among us, with Command to Drag, or Drive us out, which they did, roughly enough.

When

When we came out into the Street, we were received there, by other Soldiers, who with their Pikes, holden length-ways from one another, encompassed us round, as Sheep in a Pound: and there we stood a pretty time, while they were picking up more, to add to our Number.

In this Work none seemed so eager and active, as their Leader, Major *Rosewell*. Which observing, I stepped boldly to him, as he was passing by me; and asked him, If he intended *Massacre*: for of that, in those times, there was a great Apprehension and Talk. The suddenness of the Question, from such a young Man especially, somewhat startled him: but collecting himself, he answered, *No; but I intend to have you all hanged by the wholesome Laws of the Land.*

When he had gotten as many as he could, or thought fit (which were in Number *Thirty Two*; whereof Two were catch'd up in the Street, who had not been at the Meeting) he ordered the Pikes to be opened before us: and giving the Word to March, went himself at the head of us; the Soldiers with their Pikes making a Lane to keep us from scattering.

He led us up *Martins*; and so turned down *Newgate*; where I expected he would have engaged us. But to my Disappointment, he went on through *Newgate*; and turning through *Old-Baily*, brought us into *Fleet-Street*. I was then wholly at a Loss, to conjecture whether he would lead us; unless it were to *White-*

1662. *hall* (for I knew nothing then of *Old-Bridewell*;
 W but on a suddain he gave a short Turn, and
 brought us before the Gate of that Prison
 where knocking, the Wicket was forthwith
 opened, and the Master, with his Porter, re-
 dy to receive us.

One of those two, who were picked up
 the Street, being near me, and telling me
 Cafe; I stept to the Major, and told him, That
 this Man was not at the Meeting, but was
 ken up in the Street: and shew'd him how
 hard, and unjust a thing it would be to put
 him into Prison.

I had not pleased him before, in the Question
 I had put to him about a Massacre; and therefore
 I suppose, made this Solicitation less acceptable
 to him from me, than it might have been from
 some other. For looking sternly on me,
 said, *Who are you! that take so much upon you?*
Seeing you are so busie, you shall be the first
that shall go into Bridewell: and taking me
 the Shoulders, he thrust me in.

As soon as I was in, the Porter, pointing with
 his Finger, directed me to a fair Pair of Stairs
 on the further side of a large Court; and told
 me *Go up those Stairs, and go on till I could go*
farther.

Accordingly I went up the Stairs; the
 Flight whereof brought me to a fair Chamber
 on my left hand: which I could look in
 through the Iron-Grates; but could not have
 gone into if I would.

I know

I knew that was not a Place for me. Where-^{1662.} following my Direction, and the winding
the Stairs, I went up a Story higher; which
brought me into a Room, which I soon perceiv-
ed to be a *Court-Room* or Place of *Judicature*.
After I had stood a while there, and taken a
View of it; observing a Door on the further
side, I went to it, and opened it, with inten-
tion to go in: but I quickly drew back; being
almost affrighted at the Dismalness of the Place.
For besides that the Walls quite round were laid
all over from Top to Bottom, in Black; there
stood in the middle of it a great Whipping-Post,
which was all the furniture it had.

In one of these two Rooms Judgment was
given, and in the other it was executed, on
those ill People: who for their Lewdness were
sent to this Prison; and there sentenced to be
Whip'd. Which was so contrived that the
Court might not only hear, but see (if they
pleased) their Sentence Executed.

A Sight so unexpected, and withal so unpleas-
ing, gave me no Encouragement, either to rest;
indeed to enter at all there: till looking ear-
nestly, I spy'd on the opposite side a Door;
which giving me Hopes of a further Progress, I
adventured to step hastily to it, and opened it.


This let me into one of the fairest Rooms,
that (so far as I remember) I was ever in; and
no wonder: for though it was now put to this
mean Use, it had, for many Ages past, been
the Royal Seat, or Palace of the Kings of Eng-
land; until Cardinal *Woolsey* Built *Whitehall*,

1662. and offered it as a *Peace-Offering* to King H E
 R Y the *Eighth*; who until that time had kept
 his Court in this House, and had this (as the
 People in the House reported) for his Dining
 Room, by which Name it then went.

This Room in length (for I lived long
 enough in it to have time to measure it) was
Threescore Foot: and had Breadth proportion-
 able to it. In it, on the Front-Side, were very
 large Bay-Windows, in which stood a large
 Table. It had other very large Tables in
 with Benches round: and at that time the Floor
 was covered with Rushes, against some Sole
 Festival, which (I heard) it was bespoken.

Here was my *Nil ultra*: and here I found
 might set up my Pillar: for although there was
 a Door out of it, to a Back-Pair of Stairs which
 led to it; yet that was kept locked. So that
 finding I had now followed my Keeper's Direc-
 tion to the utmost Point; beyond which I
 could not go: I fate down, and considered
 rhetorical Saying, *That the Way to Heaven, leads*
by the Gate of Hell; the Black Room, through
 which I passed into this, bearing some Resem-
 blance to the latter, as *This* comparatively,
 by way of Allusion, might in some sort
 thought to bear to the former.

But I was quickly put out of these Thoughts,
 by the Flocking in of the other *Friends*,
 Fellow-Prisoners; amongst whom yet, when
 all were come together, there was but one
 whom I knew so much as by Face; and with
 him I had no Acquaintance. For I having

at a little while in the City, and in that time 1662.
 kept close to my Studies; I was, by that Means, 
 (as the Town to very few.

Soon after we were all gotten together, came
 the Master of the House after us, and de-
 manded our Names: which we might reason-
 ably have refused to give; till we had been
 legally convened before some Civil Magistrate,
 who had Power to Examine us, and demand
 our Names. But we, who were neither *Guilt-*
less, nor *Wilful*, simply gave him our Names;
 which he took down in Writing.

It was (as I hinted before) a general Storm
 which fell that Day; but it lighted most, and
 most heavy, upon our Meetings; so that most
 of our Men-Friends were made Prisoners, and
 the Prisons generally filled. And great Work
 did the Women, to run about from Prison to
 Prison, to find their Husbands, their Fathers,
 their Brothers, or their Servants; for accord-
 ingly as they had disposed themselves to several
 Meetings; so were they dispersed to several
 Prisons. And no less Care and Pains had they,
 when they had found them; to furnish them
 with Provisions, and other necessary Accom-
 modations.

But an excellent Order, even in those early
 days, was practised among the *Friends* of that
 City; by which there were certain *Friends*, of
 either Sex, appointed to have the Oversight of
 the Prisons in every Quarter; and to take Care
 of all Friends, the *Poor* especially, that should
 be Committed thither.

1662. This Prison of *Bridewell* was under the Charge of two honest, grave, discreet and motherly Women; whose Names were *Anne Merr* (afterwards *Vivers*) and *Anne Travers*: both Widows.

They, so soon as they understood, that there were *Friends* brought into that Prison, provided some hot Victuals, Meat and Broth, (the Weather was cold;) and ordering their Servants to bring it them, with Bread, Cheese and Beer, came themselves also with it: and having placed it on a Table, gave notice to us, That *was provided for all those, that had not others to provide for them; or were not able to provide for themselves.* And there wanted not among a competent Number of such Guests.

As for my part, though I had lived as sparingly as possibly I could, that I might draw out the Thread of my little Stock to the utmost length: yet had I, by this time, reduced it to *Ten Pence*; which was all the Money I had about me, or any where else at my Command.

This was but a small Estate, to enter upon an Imprisonment with: yet was I not at all discouraged at it; nor had I a murmuring Thought. I had known what it was (formerly) to *Abound*: and if I should now come to suffer *Want*, I knew I ought to be content, and through the Grace of GOD I was so. I had lived by Providence before (when for a long time, I had no Money at all:) and I had always found the LORD a good Provider. I made no doubt therefore that He, who sent

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avens to feed *Elijah*, and who cloaths the Lil- 1662:
es, would find some means to sustain me, w
with needful Food and Raiment: and I had
earn'd by Experience the Truth of that Say-
ing, *Natura paucis contenta*; i. e. Nature is con-
tent with few things, or a little.

Although the Sight and Smell of *hot Food*,
was sufficiently enticing to my *empty Stomach*
for I had Eaten little that Morning, and was
hungry :) yet considering the Terms of the In-
vitation, I questioned whether I was included
in it; and after some Reasonings, at length con-
cluded, That while I had *Ten Pence* in my
Pocket, I should be but an injurious Intruder to
that Mefs, which was provided for such as,
perhaps, had not *Two Pence* in theirs.

Being come to this Resolution, I withdrew
as far from the Table as I could; and fate
down in a quiet Retirement of Mind, till the
Repast was over, which was not long: for
there were Hands enough at it, to make light
Work of it.

When Evening came, the Porter came up
the Back-Stairs, and opening the Door, told us,
If we desired to have any thing that was to be had
in the House, he would bring it us: for there was
in the House a Chandler's-Shop; at which Beer,
Bread, Butter, Cheese, Eggs and Bacon might be
had for Money. Upon which many went to
him, and spake for what of these things, they
had a Mind to; giving him Money to pay for
them.

1662. Among the rest went I, and (intending to spin out my *Ten Pence*, as far as I could) desired him to bring me a Penny Loaf only. When he returned, we all resorted to him, to receive our several Provisions; which he delivered: and when he came to me, he told me *He could not get a Penny Loaf; but he had brought me two Half-Penny Loaves.*

This suited me better: wherefore returning to my Place again, I sat down, and Eat up one of my Loaves; reserving the other for the next Day.

This was to me both Dinner and Supper. And so well satisfied I was with it, that I could willingly then have gone to Bed; if I had had one to go to: but that was not to be expected there; nor had any one any Bedding brought in that Night.

Some of the Company had been so considerate, as to send for a Pound of Candles; that we might not sit all Night in the dark: and having lighted divers of them, and placed them in several Parts of that large Room; we kept walking to keep us warm.

After I had warmed my self pretty thoroughly, and the Evening was pretty far spent; I bethought my self of a Lodging; and casting mine Eye on the Table, which stood in the Bay-Window; the Frame whereof look't, I thought, somewhat like a Beadstead. Wherefore willing to make sure of that, I gathered up a good Armful of the Rushes, wherewith the Floor was covered; and spreading them under

that Table, crep't in upon them in my Cloaths: 1662.
and keeping on my Hat, laid my Head upon
one End of the Tables Frame, instead of a
Bolster.

My Example was followed by the rest, who
gathering up Rushes, as I had done, made
themselves Beds in other Parts of the Room:
and so to rest we went.

I, having a quiet, easie Mind, was soon a
sleep; and slept till about the middle of the
Night. And then waking, finding my Legs
and Feet very cold, I crep't out of my Cabin,
and began to walk about apace.

This waked, and raised all the rest; who find-
ing themselves cold as well as I, got up and
walked about with me, till we had pretty well
warmed our selves: and then we all lay down
again, and rested till Morning.

Next Day, all they who had Families, or be-
long'd to Families, had Bedding brought in, of
one Sort or other; which they disposed at the
Ends, and Sides of the Room, leaving the Mid-
dle void to walk in.

But I, who had no Body to look after me,
kept to my Rushy-Pallet under the Table, for
four Nights together, in which time I did not
put off my Cloths: yet, through the merciful
Goodness of GOD unto me, I rested and slept
well, and enjoyed Health, without taking
Cold.

In this time divers of our Company, through
the Solicitations of some of their Relations, or
Acquaintance, to Sir Richard Brown (who was
at

1662. at that time a great Master of *Mis-rule* in the City, and over *Bridewell* more especially) were released: And among these, one *William Mucklow*, who lay in an Hammack. He, having observed that I only was unprovided of Lodging, came very courteously to me, and kindly offered me the Use of his Hammack, while I should continue a Prisoner.

This was a Providential Accommodation to me; which I received thankfully, both from the LORD, and from him: and from thenceforth I thought I lay as well as ever I had done in my Life.

Amongst those that remained, there were several Young Men, who cast themselves into a Club; and laying down every one an equal Proportion of Money, put it into the Hand of our Friend *Anne Travers*: desiring her to lay out for them in Provisions, and send them in every Day a Mess of hot Meat; and they kindly invited me to come into their Club with them. These saw my Person, and judged of me by that; but they saw not my Purse; nor understood the Lightness of my Pocket. But I, who alone understood my own Condition, knew I must sit down with lower Commons. Wherefore not giving them the true Reason, I as fairly as I could excused my self from entering, at present into their Mess; and went on, as before, to eat by my self, and that very sparingly, as my Stock would bear. And before my *Ten Pence* was quite spent, Providence

dence, on whom I relied, sent me in a fresh Supply. 1662.

For *William Penington* (a Brother of *Isaac Penington's*) a Friend and Merchant in *London* (at whose House, before I came to live in the City, I was wont to Lodge) having been at his Brothers that Day upon a Visit, escaped this Storm; and so was at Liberty: And understanding when he came back, what had been done, bethought himself of me; and upon Enquiry hearing where I was, came in Love to see me.

He, in Discourse, amongst other things, asked me, *How it was with me as to Money?* and *how well I was furnished?* I told him, I could not boast of much: and yet I could not say I had none (Though what I then had was indeed next to none.) Whereupon he put *Twenty Shillings* into my Hand; and desired me to accept of that for the present. I saw a Divine Hand in thus opening his Heart and Hand in this manner to me. And though I would willingly have been excused from taking so much, and would have returned one half of it: yet he pressing it all upon me, I received it with a thankful Acknowledgment, as a Token of Love from the Lord, and from him.

On the *Seventh Day* he went down again (as he usually did) to his Brother's House at *Chalfont*: and in Discourse gave them an Account of my Imprisonment. Whereupon, at his Return, on the *Second Day* of the Week following, my affectionate Friend *Mary Penington* sent me, by

1662. by him, *Fourty Shillings*; which he soon after brought me: out of which I would have repaid him the *Twenty Shillings* he had so kindly furnished me with; but he would not admit it, telling me, *I might have Occasion for that, and more, before I got my Liberty.*

Not many Days after this, I received *Twenty Shillings* from my Father; who being then at his House in *Oxfordshire*, and, by Letter from my Sister, understanding that I was a Prisoner in *Bridewell*, sent this Money to me, for my Support there; and withal a Letter to my Sister, for her to deliver to one called Mr. *Wray* (who lived near *Bridewell*, and was a Servant to Sir *Richard Brown*, in some Wharf of his) requesting him to interceed with his Master (who was one of the Governors of *Bridewell*) for my Deliverance. But that Letter coming to my Hands, I suppress it; and have it yet by me.

Now was my Pocket from the lowest Ebb risen to a full Tide. I was at the Brink of Want, next Door to nothing; yet my Confidence did not fail, nor my Faith stagger: and now on a suddain I had plentiful Supplies, shower upon shower, so that I abounded, yet was not lifted up; but in Humility could say, *This is the LORD's Doing.* And, without defrauding any of the Instruments, of the Acknowledgments due unto them; mine Eye looked over and beyond them, to the LORD, who I saw was the Author thereof, and prime Agent therein; and with a thankful Heart I returned

Thankf.

Thanksgivings and Praises to him. And this 1662.
great Goodness of the Lord to me, I thus Re-
cord, to the End that all, into whose Hands
this may come, may be Encouraged to Trust
in the Lord; whose Mercy is over all his Works,
and who is indeed a God near at hand, to help
in the needful time.

Now I durst venture my self into the Club,
to which I had been invited; and accordingly
(having by this Time gained an Acquaintance
with them) took an Opportunity to cast my self
among them: and thenceforward, so long as
we continued Prisoners there together, I was
one of their Mefs.

And now the chief thing I wanted, was *Im-
ployment*; which scarce any wanted, but my
self: for the rest of my Company were gene-
rally Tradesmen, of such Trades as could set
themselves on work. Of these divers were
Taylors, some Masters, some Journey-men; and
with these I most inclined to settle. But be-
cause I was too much a Novice in their Art, to
be trusted with their Work: lest I should spoil
the Garment: I got Work from an *Hosier* in
Cheap-side: which was to make *Night-Waistcoats*,
of Red and Yellow Flannel, for Women and Chil-
dren. And with this I entred my self among
the *Taylors*, sitting Cross-leg'd as they did; and
so spent those Leisure-Hours, with Innocency
and Pleasure, which want of Business would
have made tedious. And indeed, that was, in
a manner, the only Advantage I had by it: for
my Master (though a very wealthy Man, and
one

1662. one who professed not only Friendship, but particular Kindness to me) dealt, I thought, but hardly with me. For (though he knew not what I had to subsist by) he never offered me a Penny for my Work, till I had done Working for him ; and went (after I was released) to give him a Visit ; and then he would not Reckon with me neither, *because* (as he smilingly said) *he would not let me so far into his Trade, as to acquaint me with the Prises of the Work ; but would be sure to give me enough.* And thereupon he gave me one Crown Piece, and no more ; tho' I had wrought long for him, and made him many Dozens of *Wastcoats*, and bought the Thread my self: which, I thought. was very poor Pay. But, as Providence had ordered it, I wanted the Work, more than the Wages, and therefore took what he gave me, without Complaining.

About this time (while we were Prisoners in our fair Chamber) a Friend was brought and put in among us ; who had been sent thither by *Richard Brown* to beat Hemp : whose Case was thus.

He was a very poor Man, who lived by Mending *Shoos* ; and on a *Seventh Day* Night late, a Car-Man (or some other such labouring Man) brought him a pair of *Shoos* to mend, desiring him to mend them that Night, that he might have them in the Morning, for he had no other to wear. The poor Man sate up at work upon them till after Mid-night ; and then finding he could not finish them ; he went

to

to bed ; intending to do the rest in the ^{1662.} Morning.

Accordingly he got up betimes ; and though he wrought as privately as he could in his Chamber, that he might avoid giving Offence to any : yet could he not do it so privately, but that an ill-natur'd Neighbour perceived it, who went and informed against him for working on the *Sunday*. Whereupon he was had before *Richard Brown* ; who Committed him to *Bridewell* for a certain time, to be kept to hard Labour, in Beating Hemp : which is Labour hard enough.

It so fell out, that at the same time were Committed thither (for what Cause I do not now remember) two lusty Young Men who were called *Baptists*, to be kept also at the same Labour.

The Friend was a poor little Man, of a low Condition, and mean Appearance : Whereas these two Baptists were topping Blades, that looked high, and spake big. They scorned to beat Hemp ; and made a *Pish* at the Whipping-Post : but when they had once felt the Smart of it, they soon cried *Peccavi* ; and submitting to the Punishment, set their tender Hands to the Beetles.

The Friend, on the other hand, acting upon a Principle, as knowing he had done no Evil, for which he should undergo that Punishment, refused to work ; and for refusing was cruelly Whipt ; which he bore with wonderful Constancy, and Resolution of Mind.

The

1662. The manner of Whipping there is, To strike the Party to the Skin, from the Waste upwards and having fastned him to the Whipping-Post (so that he can neither resist, nor shun the Strokes) to lash the naked Body, with long but slender Twigs of Holly, which will bend almost like Thongs, and lap round the Body and these having little Knots upon them, tear the Skin and Flesh, and give extream Pain.

With these Rods they tormented the Friend most barbarously; and the more, for that, having mastered the Two braving *Baptists*, they disdained to be mastered by this poor *Quaker*. Yet were they fain at last to yeild, when they saw their utmost Severity could not make him yeild. And then, not willing to be troubled longer with him, they turned him up among us.

When we had enquired of him, how it was with him; and he had given us a brief Account of both his Cause and Usage: it came in my Mind, that I had in my Box (which I had sent for from my Lodging, to keep some few Books, and other Necessaries in) a little Gallipot with *Lucatellu's-Balsam* in it.

Wherefore, causing a good Fire to be made and setting the Friend, within a Blanket, before the Fire; we stripped him to the Waste (as he had been too be Whipt again :) and found his Skin so Cut, and Torn with the knotty Holly-Rods, both Back, Side, Arm and Breast that it was a dismal Sight to look upon. Then melting some of the Balsam, I with a Feather anointed all the Sores; and putting a softer Cloth

Cloth between his Skin and his Shirt, help-^{1662.}
ed him on with his Cloaths again. This
Dressing gave him much Ease; and I continu-
ed it till he was well. And because he was a
very poor Man, we took him into our Mess;
contriving that there should always be enough
for him, as well as for our selves. Thus he
lived with us, until the time, he was commit-
ted for, was Expired; and then he was Re-
leased.

But we were still continued Prisoners, by an
Arbitrary Power, not being Committed by the
Civil Authority, nor having seen the Face of
any Civil Magistrate, from the Day we were
thrust in here by Soldiers (which was the 26th
Day of the Eighth Month) to the 19th of the
Tenth Month following.

On that Day we were had to the *Sessions* at
the *Old Baily*. But not being called there, we
were brought back to *Bridewell*, and continued
there to the 29th of the same Month, and then
we were carried to the *Sessions* again.

I expected I should have been called the first,
because my Name was first taken down: but
it proved otherwise, so that I was one of the
last that was called; which gave me the Ad-
vantage of hearing the Pleas of the other
Prisoners, and discovering the Temper of the
Court.

The Prisoners complained of the *Illegality* of
their Imprisonment, and desired to know *what*
they had lain so long in Prison for. The Court
regarded nothing of that; and did not stick to

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
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1662 tell them so. For said the Recorder to them
 If you think you have been wrongfully Imprisoned, you have your Remedy at Law; and may take it if you think it worth your while. The Court (said he) may send for any Man out of the Street, and tender him the Oath: So we take no Notice how you came hither; but finding you here, we tender you the Oath of Allegiance: which if you refuse to take, we shall commit you, and at length Prisoner you. Accordingly, as every one Refused it, he was set aside, and another called.

By this I saw it was in vain for me, to insist upon False Imprisonment, or ask the Cause of my Commitment; though I had before furnished my self with some Authorities, and Maximims of Law, on that Subject, to have pleaded if room had been given; and I had the Books (out of which I took them) in my Bosom; the Weather being cold, I wore a Gown, girt about the middle, and had put the Book within it. But I now resolved to wave all that, and insist upon another Plea; which just then came into my Mind.

As soon therefore as I was called, I flew nimbly to the Bar, and stood up upon the Steps (that I might the better both hear and be heard) and laying my Hands upon the Bar, stood ready, expecting what they would say to me.

I suppose they took me for a confident young Man: for they looked very earnestly upon me, and we faced each other, without Words, for a while. At length the Recorder (who was called

led Sir John Howel) asked me, *If I would take* 1662.
the Oath of Allegiance. 

To which I answered, I conceive this Court hath not Power to tender that Oath to me, in the Condition wherein I stand.

This so unexpected Plea seemed to startle them, so that they looked one upon another; and said somewhat low one to another, *What! doth he demur to the Jurisdiction of the Court?* And thereupon the Recorder asked me, *Do you then demur to the Jurisdiction of the Court?* Not Absolutely, answered I, but Conditionally; with respect to my present Condition, and the Circumstances I am now under.

Why, what is your present Condition? said the Recorder. A Prisoner, replied I. *And what is that,* said he, *to your taking, or not taking the Oath?* Enough (said I, as I conceive) to exempt me from the Tender thereof; while I am under this Condition. *Pray, what is your Reason for that?* said he. This, said I; That, if I rightly understand the Words of the Statute, I am required to say *That I do take this Oath freely, and without Constraint:* which I cannot say, because I am not a Free Man, but in Bonds, and under Constraint. Wherefore I conceive that, if you would tender that Oath to me, ye ought first to set me free from my present Imprisonment.

But, said the Recorder, *will you take the Oath if you be set free?* Thou shalt see that, said I, when I am set free. Therefore set me free first, and then ask the Question.

1662. *But, said he again, you know your own Mind sure, and can tell now what you would do, if you were at Liberty.* Yes, replied I, that I can: but I don't hold my self obliged to tell it, until I am at Liberty. Therefore set me at Liberty, and ye shall soon hear it.

Thus we fenced a good while, till I was bored weary of such Trifling; and doubted also, lest some of the Standers by should suspect, I would take it; if I was set at Liberty. Wherefore when the Recorder put it upon me again, I told him plainly, No; though I thought they ought not to tender it me, till I had been set at Liberty: yet if I was set at Liberty, I could not take that, nor any other Oath, because my Lord and Master, CHRIST JESUS, had expressly Commanded his Disciples *Not to Swear at all.*

As his Command was enough to me: so their Confession of mine was enough to them. *Take him away,* said they; and away I was taken and thrust into the Bail-Dock to my other Friends, who had been called before me. As soon as the rest of our Company were called and had refused to *Swear*, we were all Committed to *Newgate*: and thrust into the Common Side.

When we came there, we found that Side of the Prison very full of Friends, who were Prisoners there before (as indeed were, at that time, in all the other Parts of that Prison, and most of the other Prisons about the Town) and our Admission caused a great Throng on that Side. No

withstanding which, we were kindly welcomed ^{1662.} by our Friends, whom we found there; and ^W entertained by them, as well as their Condition: but would admit, until we could get in our own Accommodations, and provide for our selves.

We had the Liberty of the Hall (which is on the first story over the Gate, and which, in the Day time, is common to all the Prisoners on that side, Felons as well as others, to walk in, and to Beg out of :) and we had also the Liberty of some other Rooms over that Hall, to walk or work in, a Days. But in the Night we all Lodged in one Room, which was large and round, having in the Middle of it a great Pillar of Oaken Timber; which bore up the Chapel that is over it.

To this Pillar we fastned our Hammacks at the one End, and to the opposite Wall on the other End, quite round the Room, and in three Degrees, or three Stories high, one over the other: so that they who lay in the Upper and Middle Row of Hammacks, were obliged to go to Bed first, because they were to Climb up to the Higher, by getting into the Lower. And under the Lower Rank of Hammacks, by the Wall-sides were laid Beds upon the Floor; in which the Sick, and such weak Persons as could not get into the Hammacks, lay. And indeed, though the Room was large, and pretty airy: yet the Breath and Steam that came from so many Bodies, of different Ages, Conditions and Constitutions, pack't up so close together, was enough to cause Sicknes amongst us; and

1662. I believe did so. For there were many Sick; and some very weak: though we were not long there, yet in that time one of our Fellow-Prisoners, who lay in one of those Pallet-Beds, died.

This caused some Buffle in the House. For the Body of the Deceased, being laid out, and put into a Coffin, was carried down, and set in the Room called the *Lodge*; that the *Coroner* might enquire into the Cause and Manner of his Death. And the manner of their doing it, is thus. As soon as the *Coroner* is come, the *Turnkeys* run out into the Street under the Gate; and seize upon every Man that passes by, till they have got enough to make up the *Coroner's Inquest*. And so resolute these rude Fellows are, that if any Man resist, or dispute it with them; they drag him in by main Force, not regarding what Condition he is of. Nay, I have been told, they will not stick to stop a Coach, and pluck the Men out of it.

It so happened, that at this time they lighted on an Ancient Man, a grave Citizen, who was trudging through the Gate in great Haste; and him they laid hold on, telling him *He must come in, and serve upon the Coroner's Inquest*. He pleaded hard, beg'd and besought them to let him go; assuring them *He was going on very urgent Business, and that the stopping him would be greatly to his Prejudice*. But they were deaf to all Intreaties; and hurried him in, the poor Man Chaffing without Remedy.


When they had got their Complement, and were shut in together, the rest of them said to

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this Ancient Man, *Come Father, you are the oldest* 1662.
Man among us: You shall be our Foreman. And 
 when the Coroner had Sworn them on the Jury,
 the Coffin was uncovered, that they might
 look upon the Body. But the Old Man, disturb-
 ed in his Mind at the Interruption they had
 given him; was grown somewhat fretful upon
 it: said to them, *To what purpose do you shew*
us a dead Body here! You would not have us think,
sure, that this Man died in this Room? How then
shall we be able to judge how this Man came by his
Death, unless we see the Place wherein he died,
and wherein he hath been kept Prisoner before he di-
ed? How know we, but that the Incommodiousness of
the Place wherein he was kept, may have occasion-
ed his Death? Therefore shew us (said he) *the place*
wherein this Man died.

This much displeased the Keepers; and they
 began to banter the Old Man, thinking to have
 beaten him off it. But he stood up titely to
 them: *Come, come,* said he, *Though you have*
made a Fool of me, in bringing me in hither; ye
shall not find a Child of me, now I am here. Mis-
take not your selves: I understand my Place, and
your Duty; and I require you to Conduct me, and
my Brethren, to the Place where this Man died:
Refuse it at your Peril.

They now wished they had let the Old Man
 go about his Business, rather than by troubling
 him, have brought this Trouble on themselves.
 But when they saw he persisted in his Resolu-
 tion, and was peremptory, the Coroner told
 them, *They must go shew him the Place.*

1662. It was in the Evening when they began this
 W Work; and by this time it was grown Bed-time
 with us: so that we had taken down our Hammacks (which in the Day were hung up by the Walls) and had made them ready to go into; and were undressing our selves in Readiness to go into them. When on a suddain we heard a great Noise of Tongues, and of Trampings of Feet, coming up towards us. And by and by One of the Turnkeys, opening our Door, said, *Hold, hold, Don't undress your selves, here's the Coroner's Inquest coming to see you.*

As soon as they were come to the Door (for within the Door there was scarce room for them to come) the Foreman, who led them, lifting up his Hand, said, *Lord bleß me, what a Sight is here! I did not think there had been so much Cruelty in the Hearts of Englishmen, to use Englishmen in this manner! We need not now question* (said he to the rest of the Jury) *how this Man came by his Death: We may rather wonder that they are not all dead: for this Place is enough to breed an Infection among them. Well, added he, If it please God to lengthen my Life till to Morrow, I will find means to let the KING know how his Subjects are dealt with.*

Whether he did so, or no; I cannot tell; but I am apt to think that he applied himself to the Mayor, or the Sheriffs of London. For the next Day, one of the Sheriffs (called Sir William Turner, a Wollen-Draper in Paul's-Yard) came to the Press-Yard; and having ordered the Porter of Bridewell to attend him there; sent up a

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Turnkey amongst us, to bid all the Bridewell 1662. Prisoners come down to him: for they knew us not; but we knew our own Company.

Being come before him, in the Press-Yard, he looked kindly on us, and spake courteously to us. *Gentlemen*, said he, *I understand the Prison is very full; and I am sorry for it. I wish it were in my Power to release you, and the rest of your Friends that are in it. But since I cannot do that, I am willing to do what I can for you. And therefore I am come hither to enquire how it is; and I would have all you, who came from Bridewell, return thither again; which will be a better Accommodation to you: and your Removal will give the more room to those that are left behind; and here is the Porter of Bridewell, your Old Keeper, to attend you thither.*

We duly acknowledged the Favour of the Sheriff, to us and our Friends above, in this Removal of us; which would give them more Room, and us a better Air. But before we parted from him, I spake particularly to him, on another Occasion: which was this.

When we came into *Newgate*, we found a shabby Fellow there, among the *Friends*; who (upon Inquiry) we understood had thrust himself among our Friends, when they were taken at a Meeting, on purpose to be sent to Prison with them; in hopes to be maintained by them. They knew nothing of him, till they found him shut in with them in the Prison: and then took no Notice of him, as not knowing how or why he came thither. But he soon gave them


1662. them cause to take Notice of him : for where-
 ever he saw any Victuals brought forth for
 them to Eat ; he would be sure to thrust in,
 with Knife in hand, and make himself his own
 Carver, And so impudent was he, that if he
 saw the Provision was short ; whoever wanted,
 he would be sure to take enough.

Thus lived this lazy Drone upon the Labours
 of the Industrious Bees ; to his high Content,
 and their no small Trouble : to whom his Com-
 pany was as Offensive, as his Ravening was
 Oppressive : nor could they get any Relief, by
 their complaining of him to the Keepers.

This Fellow, hearing the Notice which was
 given, for the *Bridewell*-Men to go down, in
 order to be removed to *Bridewell* again ; and
 hoping (no Doubt) that fresh Quarters would
 produce fresh Commons, and that he should
 fare better with us, than where he was : thrust
 himself amongst us ; and went down into the
 Press-Yard with us. Which I knew not of,
 till I saw him standing there, with his Hat on ;
 and looking as demurely as he could, that the
 Sheriff might take him for a *Quaker* : at Sight
 of which, my Spirit was much stirred.

Wherefore, as soon as the Sheriff had done
 speaking to us, and we had made our Acknow-
 ledgment of his Kindness ; I stept a little nearer
 to him, and pointing to that Fellow, said, That
 Man is not only none of our Company, for he
 is no *Quaker* : but is an idle dissolute Fellow,
 who hath thrust himself in among our Friends,
 to be sent to Prison with them, that he might
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live upon them : therefore I desire we may not ^{1662,}
be troubled with him at *Bridewell*. 

At this the Sheriff smiled ; and calling the Fellow forth, said to him, *How came you to be in Prison ?* I was taken at a Meeting, said he, *But what Business had you there ?* said the Sheriff. I went to hear, said he. *Aye, you went upon a worse Design, it seems,* replied the Sheriff ; *but I'll disappoint you,* said he : *for I'll change your Company ; and send you to them that are like your self.* Then calling for the Turnkey, he said, *Take this Fellow, and put him among the Felons ; and be sure let him not trouble the Quakers any more.*

Hitherto this Fellow had stood with his Hat on, as willing to have passed (if he could) for a Quaker ; but as soon as he heard this Doom passed on him, off went his Hat : and to bowing and scraping he fell, with *Good your Worship have pity upon me, and set me at Liberty.* No, no, said the Sheriff, *I will not so far disappoint you : since you had a Mind to be in Prison, in Prison you shall be for me.* Then bidding the Turnkey take him away ; he had him up, and put him among the Felons : and so Friends had a good Deliverance from him.

The Sheriff then bidding us Farewel, the Porter of *Bridewell* came to us, and told us, *We knew our Way to Bridewell without him ; and he could trust us : therefore he would not stay nor go with us ; but left us to take our own time ; so we were in before Bed-time.*

Then went we up again to our Friends in *Newgate* ; and gave them an Account of what had

1662. had passed: and having taken a solemn Leave
 W of them; we made up our Packs to be gone.
 But before I pass from *Newgate*, I think it not
 amiss, to give the Reader some little Account
 of what I Observed while I was there.

The common Side of *Newgate* is generally
 accounted, as it really is, the Worst part of that
 Prison; not so much from the Place, as the
 People: it being usually stocked with the veri-
 est Rogues, and meanest sort of Felons, and
 Pick-Pockets; who not being able to pay Cham-
 ber-Rent on the Master's Side, are thrust in
 there. And if they come in Bad, to be sure
 they do not go out better: for here they have
 an Opportunity to instruct one another in their
 Art; and impart each to other what Improve-
 ments they have made therein.

The Common Hall (which is the first Room
 over the Gate) is a good Place to walk in,
 when the Prisoners are out of it (saving the
 danger of catching some Cattle, which they
 may have left in it:) and there I used to walk
 in a Morning, before they were let up; and
 sometimes in the Day time, when they have
 been there.

They all carried themselves respectfully to-
 wards me; which I imputed chiefly to this,
 That when any of our Women-Friends came
 there to Visit the Prisoners, if they had not Re-
 lations of their own there, to take care of them:
 I, (as being a young Man, and more at leisure
 than most others, for I could not play the *Taylor*
 there) was forward to go down with them to the

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the Grate, and see them safe out. And some-^{1662.} times they have left Money in my Hands for the Felons (who at such times were very importunate Beggars :) which I forthwith distributed among them in Bread ; which was to be had in the Place. But so troublesome an Office it was, that I thought one had as good have had a Pack of hungry Hounds about one, as these when they knew there was a Dole to be given. Yet this, I think, made them a little the more observant to me ; for they would dispose themselves to one side of the Room, that they might make way for me to walk on the other. And when I walked there, I had usually a Book in my Hand ; on which I had mine Eye : which made them think I did not heed what they said. By this Means, mine Ear being attentive to them, I heard them relate one to another many of their Roguish Pranks.

One Day, as I was thus walking to and fro beside them, I heard them recounting one to another what feats they had done at *Pocket-picking* and *Shop-lifting*. Whereupon, turning short upon them, I asked them, Which of you all will undertake to pick my Pocket ? They were not very forward to Answer ; but viewed me round. I wore a long Gown, which was lap't over before, and tied about the Middle ; and had no Pocket-Holes in it. When they had a while considered it, and I (having taken another Turn) was come up again to them, One of them said, *Why, Master, If you will Promise not to Prosecute us, we will show you a Piece*
of

1662. *of our Skill.* Nay, hold there, said I, I won't
 W so far encourage you in Evil, as to promise not
 to prosecute: and away I turned again; hav-
 ing mine Eye on my Book; but mine Ears
 to them. And in a while I heard them contriv-
 ing how they would have done it. I, said one
 of them, *would give him the Budge; and before*
he can recover himself, you (said he to another
 of them) *having your Penknife ready, should slit*
his Gown; and then (said he) *let Honey-pot alone*
for the diving Part. This Honey-pot was a little
 Boy (then in Prison with them for Picking a
 Pocket) who, by his Stature, did not seem to
 be above Ten, or a Dozen Years old: but for
 his Dexterity at Pocket-picking, was held to be
 one of the top of the Trade. As for the Budge,
 I had had it given me often in the Street; but
 understood not the Meaning of it till now;
 and now I found it was a Jostle, enough to
 throw one almost upon his Nose.

I have sometimes occasionally been in the
 Hall in an Evening; and have seen the Whores
 let in unto them (which I take to be a common
 Practice:) Nasty Sluts indeed they were; and
 in that respect the more suitable. And as I
 have passed by them, I have heard the Rogues
 and they making their Bargains, which and
 which of them should Company together that
 Night. Which abominable Wickedness must
 be imputed to the Dishonesty of the Turnkeys;
 who, for vile Gain to themselves, not only suf-
 fer, but further this Leudness.

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These are some of the common Evils, which 1661.
make the Common Side of *Newgate*, in mea-
sure a Type of *HELL* upon *EARTH*.
But there was, at that time, something of another Nature, more Particular and Accidental, which was very Offensive to me.

When we came first into *Newgate*, there lay (in a little By-place like a Closet, near the Room where we were Lodged) the Quartered Bodies of three Men; who had been Executed some Days before, for a real or pretended Plot: which was the Ground, or at least Pretext, for that Storm in the City, which had caused this imprisonment. The Names of these three Men were *Philips*, *Tongue* and *Gibs*: and the Reason why their Quarters lay so long there was, The Relations were all that while Petitioning to have leave to bury them: which at length with much ado was obtained for the Quarters; but not for the Heads, which were Ordered to be set up in some Parts of the City.

I saw the Heads, when they were brought up to be Boyled. The Hangman fetch'd them in a dirty Dust Basket, out of some By-Place; and setting them down amongst the Felons, he and they made Sport with them. They took them by the Hair, Flouting, Jeering and Laughing at them: and then giving them some ill Names, box'd them on the Ears and Cheeks. Which done, the Hangman put them into his Kettle, and parboyl'd them with *Bay-Salt* and *Cummin-Seed*: that to keep them from Putrefaction, and this to keep off the Fowls from seizing

1662. seizing on them. The whole Sight (as well
 w that of the Bloody Quarters first, as this of the
 Heads afterwards) was both frightful and
 loathsome; and begat an Abhorrence in my Na-
 ture. Which as it had rendered my Confinement
 there by much the more uneasy: so it
 made our Removal from thence to *Bridewell*,
 even in that respect, the more welcome. Whi-
 ther we now go.

For having (as I hinted before) made up our
 Packs, and taken our Leave of our *Friends*,
 whom we were to leave behind; we took our
 Bundles on our Shoulders, and walked, Two
 and Two a Breast, through the *Old Baily* into
Fleet-Street, and so to *Old Bridewell*. And it
 being about the middle of the Afternoon, and
 the Streets pretty full of People; both the Shop-
 keepers at their Doors, and Passengers in the
 Way, would stop us, and ask us what we were
 and whither we were going. And when we
 had told them we were Prisoners, going from
 one Prison to another (from *Newgate* to *Bride-
 well*) What, said they, *without a Keeper!* No
 said we, for our Word, which we have given
 is our Keeper. Some thereupon would advise
 us not to go to Prison, but to go home. But
 we told them, we could not do so: we could
 suffer for our Testimony; but could not fly
 from it. I do not remember we had any Abuse
 offered us: but were generally pitied by the
 People.

When we were come to *Bridewell*; we were
 not put up into the great Room in which we had

been

been before; but into a low Room in another 1662.
Court, which had a Pump in the Middle
of it. And here we were not shut up as be-
fore: but had the Liberty of the Court to walk
about, and of the Pump to wash or drink at. And
indeed, we might easily have gone quite away
if we would, there was a Passage through the
Court into the Street) but we were true and
ready Prisoners; and looked upon this Liberty,
rising from their Confidence in us, to be a
kind of *Paroll* upon us; so that both Conscience
and Honour stood now engaged for our true
imprisonment.

Adjoyning to this Room, wherein we were,
was such another; both newly fitted up for
Work-Houses, and accordingly furnished with
very great Blocks, for Beating Hemp upon,
and a lusty Whipping-Post there was in each.
And it was said, That *Richard Brown* had Or-
dered those Blocks to be provided, for the *Qua-*
ters to Work on; resolving to try his Strength
with us in that Case: but if that was his Pur-
pose, it was over-ruled; for we never had any
Work Offered us, nor were we treated after the
Manner of those, that are to be so Used. Yet
we set our selves to Work on them; for, being
very large, they served the *Tailors* for Shop-
boards, and others wrought upon them, as
they had Occasion: and they served us very
well for Tables to eat on.

We had also besides this Room, the Use of
our former Chamber above, to go into when
we thought fit: and thither sometimes I with-

N

drew,

1662. drew, when I found a Desire for Retirement and Privacy, or had something on my Mind to write, which could not so well be done in Company. And indeed, about this time my Spirit was more than ordinarily Exercised; thought on very different Subjects. For, on the one hand, the Sense of the Exceeding LOVE and GOODNESS of the LORD to me in his Gracious and Tender Dealings with me did deeply affect my Heart; and caused me to break forth in a SONG of THANKSGIVING and PRAISE to Him: And, on the other hand, a Sense of the **Profaneness, Debaucheries, Cruelties,** and other **horrid Impieties** of the AGE, fell heavy on me and lay as a pressing Weight upon my Spirit. And this drew from me a close *Expression*; which my mournful Muse vented in the following Lines: to which I gave for Title,

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which began with this *Expostulatory Preface*.

WHY should my Modest MUSE forbidden be
To speak of that which but too many see?

Why should she, by Conniving, seem t' uphold
Men's Wickedness; and thereby make them bold
To persist in't? Why should she be shy
To call them Beasts, who want Humanity?

Why should she any longer Silence keep,
And lie secure, as one that's fast asleep?

How indeed can it expected be,
That she should hold her Tongue, and daily see
Those wicked and enormous Crimes committed,
Which she, in Modesty, has pretermitted?

1662. Which but to name would with their Filth defile
 Chast Ears, and cast a Blemish on her Stile.
 Yet, of so many, she cannot forbear
 To mention some, which here detected are.

L OUD were the Cries, which long ha
 pierc'd mine Ear :

Foul the Reports, which I did daily hear.

Unheard of, new-invented Crimes were brought

By Fame unto my Knowledge ; which I thoug

Too foul and loathsome to have found a place

In any Heart, though ne'er so void of Grace.

This made me take a more observant View

Whether Report spake what of Men is true.

But as the celebrated Southern QUEEN,

When she the Court of Solomon had seen ;

And had, with more than usual Diligence,

Observ'd his Splendor and Magnificence ;

Consider'd well his Pomp, his Port, his State

The great Retinue that on him did wait :

As one with Admiration fill'd (no doubt

Not able longer to contain) burst out

Into such Words as these ; Thrice happy KIN

(Whose Fame throughout the Universe doth ring

The

though of thine *Acts* I thought Report too bold,
at now I see one half hath not been told.

1662.



But so did I (though in another kind)

After I had intently fix'd my Mind

Upon Mens Actions; and had duly weigh'd

Not only what they *did*, but what they *said*.

A while I stood (like one that's struck with
Thunder)

Still'd with Astonishment, and silent Wonder.

At length my Heart, swelling with *Indignation*,

vented it self in such an *Exclamation*.

O Hellish Doings! O Infernal Crew!

Of whom, who says the worst he can, says true.

O Herd of Lustful *Satyrs*, *Monsters*, *Brutes*!

(For such a Name to such a Nature suits:)

What Ink is black enough to write! What Pen

Fit to delineate such Beasts; not Men!

Words are too shallow to express the *Rage*,

The *Fury*, *Madness* of this *Frantick AGE*.

Numbers fall short to reckon up the *Crimes*,

Which are the *Recreations* of these Times.

Was *Sodom* ever Guilty of a Sin,

Which *England* is not now involved in?

1662. By *Custom*, *Drunkenness* so common's grown:

That most Men count it a *small Sin*, or *none*.

Ranting and *Roaring* they affirm to be
The true Characters of *Gentility*.

Swearing and *Cursing* is so much in Fashion,
That 'tis esteem'd a Badge of *Reputation*.

What *dreadful Oaths*! What *direful Execrations*
On others! On themselves what *Imprecations*

They tumble out, like roaring Claps of *Thunder*
As if they meant to rend the Clouds afunder!

Mockers do so abound in ev'ry Place,

That rare it is to meet a sober Face.

Ambition, *Boasting*, *Vanity* and *Pride*

(With Numbers numberless of Sins beside)

Are grown, thro' Use, so common, that Men call

Them *Peccadillo's*; small, or none at all.

But, Oh! the *Luxury*, and *great Excess*
Which by this wanton Age is us'd in *Dress*!

What pains do Men and Women take, alas!

To make themselves for arrand *Bedlam's* pass!

The *Fool's* py'd Coat, which all Wise Men detest

Is grown a Garment now in great Request.

More *Colours* in one Waistcoat now they wear

Than in the *Rain-bow* ever did appear;

1662.



as if they were ambitious to put on
All Colours that they cast their Eyes upon :
Thereby outstripping the *Chamalion* quite,
Which cannot change it self to Red or White.
Each Man, like *Proteus* his Shape doth change,
To whatsoever seemeth new or strange :
And he that in a modest Garb is Drest,
Is made the Laughing-stock of all the rest.
Nor are they with their Baubles satisfied :
But *Sex-Distinctions* too are laid aside.
The Women wear the *Trowsies* and the *Vest* :
While Men in *Muffs*, *Fans*, *Peticoats* are drest.
Some Women (Oh, the Shame !) like ramping
Rigs,
Ride flaunting in their Powder'd *Perriwigs* :
Altride they sit (and not ashamed neither)
Drest up like Men, in *Jacket*, *Cap* and *Feather*.
All things to *Lust* and *Wantonneß* are fitted :
Nothing that tends to *Vanity* omitted.
To give a Touch on every *Antick Fashion*
Which hath been worn of late within this
Nation,
Might fill a *Volume*, which would tire, no doubt,
The READER'S *Patience*, if not wear it out.

1662. Come now, ye *ranting Gallants* of the Times
 Who nothing have to boast of, but your *Crimes*
 Ye *Satan's Hectors*, who disdain to Swear
 An Oath beneath **God damn me if he dare.**
Blasphemous Wretches! whose *Impieties*,
 With rude Assaults, have storm'd the very Skies
 And dar'd the *God of Heaven*, a dreadful Stroke
 Shall ye receive, by which ye shall be broke:
 And in the fiery Lake those Torments find,
 Which for such *Desperado's* are assign'd.

And ye, who take so great delight to Curse
 As that you think your selves a deal the worse
 Unless unto the highest Strain ye swell,
 And with the *Devil* make you Bed in Hell:
 This know, the long provoked God is come,
 From whom ye must receive that dreadful Doom
Depart, ye Cursed, and for ever dwell,
Where Beds of Torment are prepar'd, in Hell.

'Twas wonderful to see in what a Trice,
 This Zealous Nation was o'er-run with *Vice*.
 As when the boyling Gulf, with furious Gales
 Puff't up, o'erflows its Banks, and drowns the
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And when again it Ebbs, it leaves (we find)

1662.

A loathsom Scum, and noisom Stink behind

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So great was, in a Word, the Wickedness

Of that black Day; such the uncurb'd Excess;

As if the Fatal Hour had then been come,

For the Deliv'ry of Hells pregnant Womb;

And that the Devil had a Patent got,

To vend whatever Merchandize he brought:

Or that *Pandora's* Box (which POETS feign

Did all *Calamities* in it contain)

Had then been newly op'ned; and from thence

Had flutter'd out this raging Pestilence:

Which since, the common Body hath o'erspread

With such a Lep'rous Scab from Foot to Head;

That 'tis a lamentable Sight to see,

How each Sex, old and young, debauched be.

A sort of Men have over-run this Nation,

Who are a Burthen to the whole Creation:

Men shall I call them, or the *Viper's* Brood?

Lovers of Evil: *Haters* of all Good.

These, swell'd with Envy, in a great Despight

To *Christ*, with *Fist* of *Wickedness* do smite

(Not their own *Fellow-Servants*; for they are

The *Devil's* *Slaves*, by him bor'd thro' the Ear:

But

1662. But) *God's Ambassadors*, whom he hath sent
 To warn them of their Sins, and cry, *Repent*;
 Or to denounce his *Judgments* against those,
 That set themselves his *Message* to oppose.
 These Persecute the Innocent, and say,
When they are gone, 'twill be a merry Day.
 These grind the Poor; The Needy these Oppress;
 Widows devour; Tread on the Fatherless.
 Far from themselves they put the Evil Day;
 Remove impending Judgments far away:
 And yet in vain they strive t'escape the Stroke
 Of that just God whom boldly they provoke.
 For they afflict his People; slay his Sheep:
 Beat those whom he appointed hath to keep
 And feed his tender Lambs; rend, tear, devour
 Suppress God's Worship to their utmost Pow'r.
 A Curfed Generation, who are bent
 To spare the *Wicked*; slay the *Innocent*:
 Whose Blood doth Cry, whose Blood doth Cry
 aloud,
 As loud as *Abel's*, pierceth thro' the Cloud;
 Presents it self before the Judgment-Seat,
 And Justice doth of the just Judge intreat,

That

That speedy Vengeance he will take on all,
Who Persecute his *Saints*, and them Enthrall.

1662.

Nor is He deaf; its Cry with him prevails:
And He hath promised (who never fails
In the Performance) that he will arise,
And put a Period to their Cruelties:
And that he will, with more than winged Speed,
Send Comfort to his poor afflicted Seed;
Which under *Pharaoh's heavy Yoke* hath groan'd,
And in *Captivity* it self bemoan'd.

O Bloody Sin of **Persecution**!

'Tis thou that pluckest Judgments down upon
The Heads of *Kings, Princes, Plebeians*, All
That Act thee, and by thee the *Saints* enthrall.
This is *that Sin, that Sin* which Cries aloud;
Louder than all the rest, *The Guilt of Blood*:
Which is the strongest Cord the Devil hath
To draw down on Mankind *God's heavy Wrath*.
Weeping I sigh, and sighing weep to see
The Rod, which God prepared hath for thee,
O *England*, who dost evilly intreat
His *Messengers*; and dost his *Prophets* beat.

Ah, *England*, Ah, poor *England*, I bewail
Thy sad Estate: O that I might prevail

In

1662. In my Desires for thee! Then shouldst thou be
 As full of Joy, as now of Misery.

For then should Plenty in thy Fields be found,
 And all thy *Garners* should with Grain abound:
 Then Peace, long-lasting Peace should in thee
 dwell;


For God would all thine Enemies repel:
 And he himself would take delight in thee;
 So Thou the Glory of the World would'ft be.

But, ah, alafs! small Hope I have to see
 Such happy Symptoms of good Health in thee.
 No, No, sad Isle, my Reason it doth tell me,
 - That all the Crosses, which have yet beset thee,
 Are but an Earnest of that dreadful Day,
 Wherein God will upon thy Head repay
 Wrath, Fury, Vengeance and Destruction;
 The just Reward of Persecution.

The due Consideration of thy State,
 And thine (I fear) inevitable Fate,
 Doth move my Heart with *Pity* and *Compassion*;
 And leads me to this short *Expostulation*.

Who to the Eye gave Sight? what shall not he
 The Cruel Sufferings of his People see?

And

And shall not he that formed hath the Ear, 1662.
The mournful Groans of his *dear Children* hear? 
Are Men so stupid grown, they think G O D's
Blind?

Or that he doth not heed? or cannot find
A way, to ease the Suff'rings of his Seed?
Whose Cry unto him is, *Father, with speed*
Arise, arise; Rend thou the Clouds, Descend:
Avenge us of our Enemies, Defend
Us from their Cruelties; and let them see
Thy Care of us, exceeds our Love to Thee.

Nor are these Sighs in vain: for he indeed
Is rising, yea is ris'n, our Cause to plead
In *Righteousness*; and henceforth us who kicks,
Shall know 'tis *hard to kick against the Pricks.*

Be warned then ye *Rulers*, and let all
Of whatsoever Rank, both great and small,
Tremble before the Lord; and cease to Rage
Against our God's peculiar Heritage.
For, of a Truth, his long-provoked Hand
Is stretched out, in Judgment, o'er this Land;
And ye must feel it: for he hath decreed,
To vindicate his long-oppressed Seed.

And

1662. And in his Fury, he will Vengeance take
 In our Behalfts, who suffer for his fake.
 Then shall ye know, That he, who fits on high,
 Regards us as the Apple of his Eye.

To this, occasionally I subjoined a POST-
 SCRIPT, thus.

SINCE what precedes was written, I
 have found

An Accusation form'd, but without Ground,
 Against me, That *with uncontrouled Pen,*
I too severely lash the Faults of Men:
And take upon me, in Satyrick Rhimes,
To pass a rigid Censure on the Times.

This drew me on to add another Line,
 To shew them that the Fault's their own,
 not mine.

No Crime can justly to my charge be laid:
 Unless it be a Crime, *That Truth be said.*
 Nor can, without Injustice, any blame
 My Muse, for Echoing the Common Fame.

If any should Object, *That wise Men hold,*
That Truth at all times ought not to be told.

Nor

Nor that *whatever comes into ones Head* 1662.
Should straight, because 'tis true, be published. W
I readily assent, because I know
Pearls before Swine we are forbid to through.
Some Truths, I grant, may better be conceal'd,
Than if they out of Season were reveal'd.
Yet would I not that any, through Mistake,
Should of my Words a Misconstruction make.
Than that should happen, I had rather be
Tax't by the Reader for *Prolixity*.

Thus then, in brief, would I be understood.
If what I know, concerns my Brother's good,
For him to know : Ought I not then unfold
It to him, rather than from him with-hold
A Benefit? So on the other side,
It is, I think, too plain to be deny'd,
That if I see what certainly doth tend
To the Hurt of my Neighbour, or my Friend;
I am oblig'd, by *Christian Charity*,
To give them warning of the danger nigh :
To shew them, that they stand upon the brink
Of certain Ruin ; and if then they sink,

By

1662. By wilful Running on, I shall be free
 From Guilt, their Blood on their own Heads
 will be.

'Tis plain I think; yet if ye can't believe it

* *Levit.* Without a Scripture-Proof, lo, here * I give it.

19. 17.
Ezek. 33 This is the very Case; which, if well weigh'd,
 Will fully justifie what I have said.

I saw Men Running to a Precipice,
 At Foot of which was such a vast Abyfs
 As could have swallow'd Nations; so immense
 That 'twas impossible to climb out thence.
 For if a Man, we see, but chance to pitch,
 O'er Head and Ears, into some miry Ditch;
 How quickly is he smothered, unless
 Some Friendly Hand assist in that distress!
 And if, with struggling, out at length he get;
 Yet how besmear'd is he with Dirt, and wet!
 But into this deep Pit who falls, in vain
 Expects an Hand, to help him out again.
 No, 'tis of Grace that Men forewarned are,
 And, e'er their Feet are taken, *shew'd the Snare.*

And warned they must be. For so was I
 While roving in their Paths of *Vanity*:

Toil'd

oil'd and bewild'ed in a dismal Night 1662.
Of thick *Egyptian* Darkneſs, from the Light.

From whence the Lord hath, by his Love, me
drawn,

And in my Heart hath cauſ'd his Day to dawn,
His glorious Day, his never-ſetting Sun
To riſe, and darkneſs to Expel begun.

His Love, as it ariſes, warms my Heart,
And fills it with Deſires to impart

To others of its Goodneſs; that none may
For want of good Direction, miſs their Way.

Know therefore thou, who hitherto haſt ſpent
My Time in *Vanity*, and wholly bent

My utmoſt Strength, thy Luſts to ſatiſfie,
And ſurfeit, with Delights, thy wanton Eye;

The Lord hath in thy *Conſcience* plac'd a *Light*,
To teach thee how to guide thy Steps aright.

His checks when into Evil thou haſt run:

And gives thee warning, e'er thou haſt begun.

Haſt thou not heard, when in thy full Career,
Something within thee ſay, *What do I here?*

And when thy Mind is cool, another Day,

Thou it not ſometimes cauſe thee thus to ſay;

O

O that

1662. *O that I had not run into Excess!*

O that I had not done this Wickedness!

*My Conscience tells me that I have done ill,
In yielding to my own corrupted Will:*

*And though no Eye did see me, yet my Heart
I feel is full of Torment, Pain and Smart.*

*Were it to do again, I'd have more Care,
And not run wilfully into the Snare.*

*Consider what that is, which thus doth raise
A Trouble in thee for thy Evil Ways.*

*And what that is, which many times doth
grieve thee;*

And often makes thee Cry out, God forgive me.

*When thus it checks thee next, strait call
to Mind,*

*That Word, Thine Ear shall hear a Voice
behind*

*Thee, saying Hither turn; this is the way,
When to the Right, or Left, thou go'st astray.*

*And having heard, Obedience forthwith give
To its Reproof: Hear, and thy Soul shall live.*

*For were Men subject to Christ's Light within,
It certainly would lead Men out of Sin,*

and, thro' *Believing*, bring them into Heav'n: 1662
 or that's the End, for which by him 'tis giv'n. *W*

Thus have I faithfully discharg'd a Part,
 which long lay as a weight upon my Heart:
 regardless of what Danger may ensue,
 or seasonably speaking what is true.
 And if ungrateful Men shall ill requite
 my signal Love, with Enmity and Spight:
 let them know, That my undaunted Pen
 turns the contracted Brows of angry Men.
 prepar'd I am to suffer with Content,
 the worst that canc'red Malice can invent:
 which is no more than to my Lord beset,
 to Suffer Evil things for *Doing* well.

Bona agere, & Mala pati, Regium est.

to suffer Evil, for Well-doing, brings
 the Sufferer to share Renown with Kings.

After I had, in the foregoing POEM, some-
 what eased my Spirit of that; which, for some-
 time, had lain as a Load upon me: I breathed
 forth the following HYMN to God, in Ac-
 knowledgment of his great Goodness to me,
 Profession of my grateful Love to Him; and
 Application to Him, for the Continuance of
 his

1662. his Kindness to me, in Preserving me from
 W Snares of the Enemy, and keeping me faithful
 unto Himself.

THEE, thee alone, O God, I fear
 In thee do I confide:
 Thy Presence is to me more dear
 Than all things else beside.
 Thy Vertue, Power, Life and Light,
 Which in my Heart do shine;
 Above all things are my delight:
 O make them always mine!
 Thy matchless Love constrains my Life,
 Thy Life constrains my Love,
 To be to thee as chaste a Wife,
 As is the Turtle-Dove
 To her elect, espoused Mate,
 Whom she will not forsake:
 Nor can be brought to violate
 The Bond she once did make.
 Just so my Soul doth cleave to thee,
 As to her only Head;
 With whom she longs conjoin'd to be
 In Bond of Marriage-Bed.

But, ah, alas! her little Fort
 Is compassed about
 Her Foes about her thick resort,
 Within, and eke without.
 How numerous are they now grown!
 How wicked their Intent!
 Let thy mighty Power be shown,
 Their Mischief to prevent!
 They make Assaults on ev'ry side,
 But thou stand'st in the Gap:
 Their Batt'ring-Rams make Breaches wide,
 But still thou mak'st them up.
 Sometimes they use alluring Wiles,
 To draw into their Pow'r:
 And sometimes weep, like *Crocodiles*;
 But all is to devour.
 Thus they beset my feeble Heart
 With Fraud, Deceit and Guile:
 Alluring her from thee to start,
 And thy pure Rest defile.
 But oh! the Breathing and the Moan,
 The Sighings of the Seed;
 The Groanings of the Grieved One,
 Do Sorrows in me breed.

1662.



And that Immortal, Holy Birth,
 The Off-spring of thy Breath,
 (To whom thy Love brings Life and Mirth
 As doth thy Absence, Death :)
 That Babe, that Seed, that panting Child,
 Which cannot thee forsake,
 In fear to be again beguil'd,
 Doth Supplication make ;
 O suffer not thy Chosen One,
 Who puts her Trust in thee,
 And hath made thee her Choice alone,
 Ensnar'd again to be.

Bridewell, London :

1662.

In this fort did I spend some leisure Hours
 during my Confinement in *Bridewell* ; especially
 after our return from *Newgate* thither ; where
 we had more Liberty, and more Opportunity
 and Room for Retirement and Thought.
 as the Poet said,

Carmina Scribentes Secessum & Otia quaerunt

They who would write in Meane
 Retire, where they may Stilness have, and

And this Priviledge we enjoyed, by the Indulgence of our Keeper, whose Heart God disposed to Favour us. So that both the Master and his Porter were very civil, and kind to us; and had been so indeed all along. For when we were shut up before, the Porter would readily let some of us go home in an Evening, and stay at Home till next Morning, which was a great Conveniency to Men of Trade and Business: which I being free from, forbore asking for myself; that I might not hinder others.

This he observed, and asked me when I meant to ask to go out. I told him, I had not much Occasion, nor Desire; yet at sometime or other, perhaps, I might have: but when I had, I would ask him but once; and if he then denied me, I would ask him no more.

After we were come back from *Newgate*, I had a Desire to go thither again, to visit my Friends who were Prisoners there; more especially my dear Friend (and Father in Christ) *Edward Burrough*, who was then a Prisoner, with many Friends more, in that Part of *Newgate*, which was then called *Justice-Hall*. Whereupon the Porter coming in my way, I asked him to let me go out for an Hour or two, to see some Friends of mine that Evening.

He to enhance the Kindness, made it a matter of some Difficulty; and would have me stay all another Night. I told him, I would be at Word with him: for as I had told him before, that if he denied me, I would ask him no more; so he should find I would keep to it.

1662. He was no sooner gone out of my Sight, but
 I espied his Master crossing the Court. Where-
 fore stepping to him, I asked him, If he was
 willing to let me go out for a little while, to
 see some Friends of mine that Evening. Yes,
 said he, *very willing*; and thereupon away walk-
 ed I to *Newgate*; where having spent the Even-
 ing among *Friends*, I returned in good time.

Under this easie Restraint we lay, till the
 Court sate at the *Old-Baily* again: And then,
 whether it was that the Heat of the Storm was
 somewhat abated, or by what other means Pro-
 vidence wrought it, I know not; we were
 called to the Bar, and without further Question,
 discharged.

Whereupon we returned to *Bridewell* again,
 and having raised some Monies among us, and
 therewith gratified both the Master and his Por-
 ter, for their Kindness to us; we spent some-
 time in a solemn Meeting, to return our thank-
 ful Acknowledgement to the LORD, both for
 His Preservation of us in Prison, and Deliver-
 ance of us out of it: and then taking a solemn
 Farewel of each other, we departed with Bag-
 and Baggage. And I took care to return my
 Hammack to the Owner; with due Acknow-
 ledgement of his great Kindness, in lending
 it me.

Being now at Liberty, I visited more gene-
 rally my Friends that were still in Prison; and
 more particularly my Friend and Benefactor,
William Penington, at his House: and then went
 to wait upon my Master *Milton*. With whom

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yet I could not propose to enter upon my inter- 1662
mitted Studies, until I had been in *Buckingham-*
shire, to visit my worthy Friends *Isaac Penington*,
and his Virtuous Wife; with other Friends in
that Country.

Thither therefore I betook my self, and the
Weather being Frosty, and the Ways, by that
means, clean and good; I walked it thorow in
a Day: and was received by my Friends there,
with such Demonstration of hearty Kindness,
as made my Journey very easie to me.

I had spent in my Imprisonment that Twen-
ty Shillings, which I had received of *William*
Penington; and Twenty of the Fourty, which
had been sent me from *Mary Penington*, and had
the Remainder then about me. That therefore
I now returned to her, with due Acknowledge-
ment of her Husband's and her great Care of
me, and Liberality to me, in the time of my
Need. She would have had me kept it. But
I beg'd her to accept it from me again; since it
was the Redundancy of their Kindness, and
the other Part had answered the Occasion, for
which it was sent: and my Importunity pre-
vailed.

I intended only a Visit hither, not a Conti-
nuance: and therefore purposed, after I had
staid a few Days, to return to my Lodging,
and former Course in *London*: but Providence
ordered it otherwise.

Isaac Penington had at that time two Sons
and one Daughter (all then very young) of
whom the Eldest Son (*John Penington*) and the
Daugh-


1662. Daughter (*Mary, the Wife of Daniel Wharley*)
 are yet living at the writing of this. And being
 himself both Skilful and Curious in *Pronouncia-*
tion; he was very desirous to have them well
 grounded in the *Rudiments of the English Tongue*;
 to which End he had sent for a Man out of *Lan-*
cashire (whom, upon enquiry, he had heard of)
 who was undoubtedly the most accurate *Eng-*
lish Teacher, that ever I met with, or have
 heard of. His Name was *Richard Bradley*.
 But as he pretended no higher than the *English*
Tongue; and had led them, by *Grammar Rules*,
 to the highest Improvement they were capable
 of in that: he had then taken his Leave of
 them, and was gone up to *London*, to Teach an
English School of Friends Children there.

This put my Friend to a fresh Straight. He
 had sought for a New Teacher, to instruct his
 Children in the *Latin Tongue*, as the Old had
 done in the *English*: but had not yet found one.
 Wherefore one Evening as we sate together by
 the Fire in his Bed-Chamber (which, for want
 of Health, he kept) He asked me (his Wife
 being by) *If I would be so kind to him, as to stay a*
while with him, till he could hear of such a Man as
he aimed at; and in the mean time enter his Chil-
dren in the Rudiments of the Latin Tongue.

This Question was not more unexpected,
 than surprizing to me; and the more, because
 it seemed directly to thwart my former Pur-
 pose, and Undertaking, of endeavouring to
 improve my self by following my Studies with
 my Master *Milton*: which this would give at
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least a present Diversion from; and for how long I could not foresee. 1662. 

But the Sense I had of the manifold Obligations I lay under to these worthy Friends of mine, shut out all Reasonings; and disposed my Mind to an absolute Resignation to their Desire; that I might testify my Gratitude, by a Willingness to do them any friendly Service, that I could be capable of.

And though I questioned my Ability to carry on that Work, to its due Height and Proportion; yet as that was not proposed, but an Initiation only, by *Accidence* into *Grammar*: I consented to the Proposal, as a present Expedient (till a more qualified Person should be found;) without further Treaty, or mention of Terms between us, than that of mutual Friendship. And to render this Digression from my own Studies the less uneasy to my Mind, I recollected (and often thought of) that Rule in *Lilly*,

*Qui docet indoctos, licet indoctissimus esset,
Ipse brevi reliquis doctior esse queat.*

He that th' Unlearn'd doth teach, may
quickly be
More Learn'd than they, though most
Unlearned He.

With this Consideration I undertook this Province; and left it not until I Married: which was not till the Year 1669, near Seven
Years

1662. Years from the time I came thither. In which time, having the Use of my Friends Books, as well as of mine own, I spent my leasure Hours much in Reading; not without some improvement to my self in my private Studies: which (with the good Success of my Labours bestowed on the Children, and the Agreeableness of Conversation, which I found in the Family;) rendered my Undertaking more Satisfactory, and my Stay there more easie to me.

But, alas! not many Days (not to say Weeks) had I been there; e're we were almost overwhelmed with Sorrow, for the unexpected Loss of *Edward Burrough*, who was justly very dear to us all.

This not only Good, but Great-good Man, by a long and close Confinement in *Newgate*, through the Cruel Malice, and Malicious Cruelty of *Richard Brown*, was taken away by hasty Death, to the unutterable Grief of very many, and unspeakable Loss to the CHURCH of CHRIST in general.

The particular Obligation I had to him as the immediate Instrument of my Convinement; and high Affection for him, resulting therefrom, did so deeply affect my Mind; that it was some pretty time, before my Passion could prevail, to express it self in Words: so true I found that of the *Tragædian*,

*Cura leves loquuntur,
Ingentes Stupent.*

Light

Light Griefs break forth, and easily get vent, 1662.
Great Ones are, thro' Amazement, closely
pent.

At length my MUSE, not bearing to be any
longer mute, brake forth in the following
ACROSTICK; which she called

*A Pathetick ELEGY on
the Death of that dear, and
faithful Servant of GOD,
EDWARD BURROUGH.
Who died the 14th of the
12th Month, 1662.*

And thus she Introduceth it.

HOW long shall Grief lie smother'd! Ah,
how long
Shall Sorrow's Signet seal my silent Tongue!
How long shall Sighs me suffocate! And make
My Lips to quiver, and my Heart to ake!
How long shall I, with Pain, suppress my Cries!
And seek for Holes to wipe my wat'ry Eyes!
Why may not I, by Sorrow thus oppress,
Pour forth my Grief into another's Breast!

If

1662. If that be true which once was said by one,
 That * *He mourns truly, who doth Mourn alone* :
 Then may I truly say, My Grief is true
 Since it hath yet been known to very few.
 Nor is it now mine Aim to make it known
 To those, to whom these Verses may be shown :
 But to Assuage my Sorrow-swollen Heart,
 Which Silence caus'd to taste so deep of Smart.
 This is my End, that so I may prevent
 The Vessel's Bursting, by a timely vent.

* *Ille do-
 let vere,
 qui sine
 Teste
 dolet.*

————— *Quis talia fando*

Temperet à Lacrymis ! ———

Who can forbear, when such things spoke he
 hears,

His Grave to Water with a Flood of Tears.

E cho ye Woods : Resound ye hallow Places.

L et Tears and Paleness cover all Mens Faces.

L et Groans like Claps of Thunder, pierce the Air :

W hile I the Cause of my just Grief declare.

O that mine Eyes could, like the Streams of Nile,

O 'erflow their watry Banks : and thou, mean while,

D rink in my trick'ling Tears, O thirsty Ground ;

S o might'st thou henceforth fruitfuller be found.

Lament,

Lament, my Soul, Lament; thy Loss is deep:
 And all that Sion love sit down and weep.
 Mourn, O ye Virgins: And let Sorrow be
 Each Damſel's Dowry: And (alas, for me!)
 N'er let my Sobs and Sighings have an End,
 Till I again embrace m' aſcended Friend;
 And till I feel the Virtue of his Life
 To Conſolate me, and Repreſs my Grief:
 I nſuſe into my Heart the Oyl of Gladneſs
 Once more, and by its ſtrength remove that Sadneſs
 Now preſſing down my Spirit, and Reſtore

1662.

W

Fully that Joy I had in him before.
 Of whom a Word I ſain would ſtammer forth;
 Rather to eaſe my Heart, than ſhew his Worth:

His Worth, my Grief, which words too ſhallow are
 In Demonſtration fully to declare
 Sighs, Sobs, my beſt Interpreters now are.

}

Envy be gone. Black Momus quit the place.
 N'er more, Zoilus, ſhew thy wrinkled Face.


D raw

1662. Draw near, ye bleeding Hearts, whose Sorrows are
 Equal with mine; in him ye had like Share.
 Add all your Losses up, and ye shall see
 Remainder will be nought but ~~None~~ **He** is me.
 Endeared Lambs, ye that have the white Stone.
 Do know full well his Name, It is your own.

Eternitiz'd be that right-worthy Name.
 Death hath but kill'd his Body, not his Fame:
 Which in its Brightness shall for ever dwell;
 And, like a Box of Ointment, sweetly smell.
 Righteousness was his Robe; bright Majesty
 Decked his Brow: His Look was Heavenly.

Bold was he in his Master's Quarrel, and
 Undaunted; Faithful to his Lord's Command.
 Requiting Good for Ill: Directing all
 Right in the Way that leads out of the Fall.
 Open and free to ev'ry thirsty Lamb:
 Unspotted, pure, clean, holy; without Blame.
 Glory, Light, Splendor, Lustre was his Crown.
 Happy his Change to him: The Loss our own.

Unica

Unica post Cineres Virtus veneranda beatos 1662.
Efficit. ——— 

*Virtue alone (which Rev'rence ought to have)
Doth make Men happy, e'en beyond the Grave.*

While I had thus been breathing forth my
Grief,

hopes thereby to get me some Relief;
heard, methought, his Voice say, *Cease to
Mourn :*

*Live. And though the Vail of Flesh once worn,
now stript off, dissolv'd and laid aside,
Spirit's with thee ; and shall so abide.*

his satisfy'd me : Down I threw my Quill :
willing to be resign'd to GOD's pure Will.

Having discharged this Duty to the Memory 1663:
my deceased Friend, I went on in my new
province, Instructing my little Pupils in the
adiments of the *Latin Tongue* ; to the mutual
satisfaction of both their Parents and my self. As
on as I had gotten a little Money in my Poc-
et (which, as a *Premium* without Compact I
ceived from them) I took the first Opportu-
ny to return to my Friend *William Penington*
Money which he had so kindly furnished
with in my need, at the time of my Im-
P
prison.

1663. imprisonment in *Bridewell*; with a due Acknowledgement of my Obligation to him for it. He was not at all forward to receive it: so that I was fain to press it upon him.

While thus I remained in this Family, various Suspicions arose in the Minds of some concerning me, with respect to *Mary Penington's* fair Daughter *Guli*. For she having now arrived to a Marriageable Age; and being in all respects a very desirable Woman (whether regard was had to her outward Person, which wanted nothing to render her compleatly Comely: or to the Endowments of her Mind, which were every way Extraordinary, and highly Obliging; or to her outward Fortune, which was fair (and which with some hath not the last, nor the least place in Consideration:) she was openly, and secretly sought, and solicited by many; and some of them almost of every Rank and Condition; Good and Bad, Rich and Poor, Friend and Foe. To whom, in their respective turns (till he at length came, from whom she was reserved) she carried her self with so much Evenness of Temper, such courteous Freedom, guarded with the strictest Modesty: that as it gave Encouragement, on one ground of Hopes to none; so neither did it administer any matter of Offence, or just Cause of Complaint to any.

But such as were thus either engaged themselves, or desirous to make themselves Advocates for others, could not, I observed, but look upon me with an Eye of Jealousie and

Fear;

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Fear; that I would improve the Opportunities I had, by frequent and familiar Conversation with her, to my own Advantage, in working my self into her good Opinion and Favour, to the Ruin of their Pretences.

According therefore to the several Kinds and Degrees of their Fears of me, they suggested to her Parents their ill Surmises against me.

Some stuck not to question the Sincerity of my Intentions, in Coming at first among the Quakers; urging, with a *why may it not be so? that the Desire and Hopes of obtaining, by that means, so fair a Fortune, might be the prime and chief Inducement to me, to thrust my self amongst that People.* But this Surmise could find no place, with those worthy Friends of mine (her Father in Law, and her Mother) who, besides the clear Sense, and sound Judgment they had of themselves, knew very well upon what Terms I came among them, how straight and hard the Passage was to me, how contrary to worldly Interest (which lay fair another way) how much I had suffered from my Father for it, and how regardless I had been of attempting, or seeking any thing of that Nature, in these three or four Years that I had been amongst them.

Some others, measuring me by the Propensity of their own Inclinations, concluded I should Steal her; run away with her, and Marry her. Which they thought I might be the more easily induced to do, from the advantageous Opportunities I frequently had, of riding

1663. and walking abroad with her, by Night as well
 as by Day, without any other Company than
 her Maid. For so great indeed was the Con-
 fidence that her Mother had in me; that she
 thought her Daughter safe, if I was with her,
 even from the Plots and Designs that others
 had upon her. And so Honourable were the
 Thoughts she entertained concerning me, as
 would not suffer her to admit a Suspicion, that
 I could be capable of so much Baseness, as to
 betray the Trust she, with so great Freedom
 reposed in me.

I was not Ignorant of the various Fears
 which filled the jealous Heads of some concern-
 ing me, neither was I so stupid; nor so divested
 of all Humanity, as not to be sensible of the real
 and innate Worth, and Vertue, which adorned
 that excellent Dame; and attracted the Eyes
 and Hearts of so many, with the greatest Im-
 portunity to seek and solicit her: Nor was I
 devoid of Natural Heat, as not to feel some
 Sparklings of Desire, as well as others. But the
 Force of TRUTH, and Sense of Honour, sur-
 prest whatever would have risen beyond the
 Bounds of fair and vertuous Friendship. For
 easily foresaw, that if I should have attempted
 any thing, in a dishonourable way, by Force
 or Fraud, upon her; I should have thereby
 bought a Wound upon mine own Soul, a
 Scandal upon my Religious Profession, and a
 infamous Stain upon mine Honour: either
 which was far more dear unto me than my Life.
 Wherefore having observed how some other

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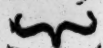
had befooled themselves, by misconstruing her common Kindness, (expressed in an innocent, open, free and familiar Conversation, springing from the abundant Affability, Courtesy and Sweetness of her natural Temper) to be the Effect of a singular Regard and peculiar Affection to them: I resolved to shun the Rock, on which I had seen so many run and split; and remembering that Saying of the POET,

Fælix quem faciunt aliena Pericula cautum.

—————Happy's He,
Whom others Dangers wary make to be.

I governed my self, in a free, yet respectful Carriage towards her, that I thereby both preserved a fair Reputation with my Friends, and Enjoyed as much of her Favour and Kindness, in a virtuous and firm Friendship, as was fit for her to shew, or for me to seek. Thus leading a quiet and contented Life, I had Leisure sometimes to write a Copy of Verses, on one Occasion or another, as the Poetick vein naturally opened, without taking Pains to polish them. Such was this which follows; occasioned by the suddain Death of some lusty People in their full Strength.

1663.



Est VITA caduca.

AS is the fragrant Flower in the Field,
Which in the Spring a pleasant Smell
doth yield,
And lovely Sight; but soon is withered:
So's MAN; to Day alive, to Morrow dead,
And as the Silver-dew-bespangled Grass,
Which in the Morn bedecks its Mothers Face:
But e're the scorching Summer's past, looks
brown;

Or by the Syth is suddainly cut down.

Just such is Man, who vaunts himself to day,
Decking himself in all his best Array:
But in the midst of all his Bravery,
Death rounds him in the Ear, *Friend, thou*
must Dye.

Or like a Shadow in a Sunny Day,
Which in a Moment vanisheth away;
Or like a Smile, or Spark; such is the Span
Of Life, allow'd this *Microcosm*, M A N.

Ceas

Cease then vain Man to boast: for this is true, 1663.
Thy brightest Glory's as the Morning Dew;
 Which disappears when first the rising Sun
 Displays his Beams above the Horizon.

As the Consideration of the *Uncertainty* of
 HUMANE LIFE drew the foregoing
 Lines from me: so the Sense I had of the FOL-
 LY of MANKIND, in mis-spending the
 little Time allow'd them, in Evil Ways, and
 vain Sports; led me more particularly to trace
 the several Courses, wherein the Generallity of
 Men run, unprofitably at best, if not to their
 Hurt and Ruin. Which I introduced with that
 Axiom of the *Preacher*, *Eccles.* 1. 2.

ALL IS VANITY.

See here the State of MAN as in a Glass:
And how the Fashion of this World doth pass.

SOME in a *Tavern* spend the longest Day:
 While others *Hawk* and *Hunt* the Time
 away.

Here one his *Mistress* Courts; Another *Dances*:
 A Third incites to *Lust* by wanton *Glances*.

This

1663. This wastes the Day in *Dressing*; Th'other seeks
 To set fresh colours on her with' red *Cheeks*:
 That, when the Sun declines, some dapper *Spark*
 May take her to *Spring-Garden*, or the *Park*.
Plays some frequent, and *Balls*: Others their

Prime

Consume at *Dice*; Some *Bowl* away their *Time*.
 With *Cards* some wholly captivated are:
 From *Tables* others scarce an Hour can spare.
 One to soft *Musick* mancipates his Ear:
 At *Shovel-board* another spends the Year.
 The *Pall-Mall* this accounts the only Sport:
 That keeps a *Racket* in the *Tennis-Court*.

Some strain their very Eyes and Throats with
Singing.

While others strip their Hands and Backs at
Ring.

Another sort with greedy Eyes are waiting
 Either at *Cockpit*, or some great *Bull-baiting*.
 This dotes on *Running-Horses*: T'other Fool
 Is never well, but in the *Fencing-School*.

Wrestling and *Football*, *Ninepins*, *Prison-base*,
 Among the rural *Clowns* find each a place.

Nay *Joan* unwash'd will leave her Milking-Pail, 1663.
To Dance at *May-Pole*, or a *Whitsun-Ale*.

Thus wallow most in *Sensual Delight*,
As if their Day should never have a Night :
Till *Nature's* pale-fac'd *Serjeant* them surprize :
And as the Tree then falls, just so it lies.

Now look at home, thou who these Lines
dost Read ;

See which of all these Paths thy self dost tread :
And e're it be too late that Path forsake,
Which, follow'd, will thee Miserable make.

After I had thus enumerated some of the many Vanities, in which the Generality of Men, mis-spent their Time, I sang the following ODE in Praise of VERTUE.

WEALTH, Beauty, Pleasures, Honours,
all adieu :

I value *Vertue* far, far more than you.

Y'are all but Toys

For Girls and Boys

To play withal ; at best deceitful Joys.

She lives for ever : ye are transitory.

Her Honour is unstained : but your Glory

Is

1663.



Is meer Deceit ;

A painted Bait,

Hung out for such as sit at Folly's Gate.

True Peace, Content and Joy on her attend :

You (on the contrary) your Forces bend

To blear Mens Eyes,

With Fopperies ;

Which Fools Embrace, but Wiser Men Despise

1664.

About this time my Father, resolving to sell his *Estate*, and having reserved for his own use such parts of his Household-Goods, as he thought fit ; not willing to take upon himself the Trouble of selling the Rest, gave them unto me. Whereupon I went down to *Crowel*, and having being before given Notice there, and thereabouts that I intended a Publick Sale of them, I Sold them ; and thereby put some Money into my Pocket. Yet I Sold such things only as I judged Useful ; leaving the *Pictures* and *Armour* (of which there was some store there) unfold.

Not long after this, my Father sent for me to come to him at *London* about some Business which, when I came there, I understood was, to joyn with him in the Sale of his *Estate* : Which the Purchaser required for his own Satisfaction and Safety ; I being then the next Heir to it in Law. And although I might probably have made some Advantageous Terms for my self by standing off ; yet when I was satisfied by

COURT

Counsel, that there was no Entail upon it, or 1664.
 Right of Reversion to me; but that he might
 lawfully dispose of it, as he pleased; I readily
 joynd with him in the Sale, without asking,
 or having the least Gratuity, or Compensation;
 no, not so much as the Fee I had given to Coun-
 sel, to secure me from any Danger in doing it.

There having been, some time before this, a 1665,
 very severe Law made against the *Quakers* by
 Name; and more particularly, Prohibiting our
 Meetings under the sharpest Penalties, of *Five*
Pounds for the first Offence so called, *Ten Pounds*
 for the Second, and *Banishment* for the Third;
 under pain of *Felony* for Escaping, or Returning
 without *License*. Which Law, was looked up-
 on to have been procured by the *Bishops*, in or-
 der to bring us to a Conformity to their way of
Worship: I wrote a few Lines in way of *Dialogue*
 between a *Bishop* and a *Quaker*, which I called,

CONFORMITY *Prest and Represt.*

B. **W**HAT! You are one of them that do deny
 To yield Obedience by Conformity.

Q. Nay: We desire Conformable to be.

B. But unto what? Q. The Image of the Son.

Rom. 8.
19.

B. What's that to us! We'll have Conformity
 Unto our Form. Q. Then we shall ne'er
 have done.

For,

1665.



For, if your fickle Minds should alter, we
Should be to seek a New Conformity.

Thus who to Day Conform to *Prelacy*,
To Morrow may Conform to *Popery*.

But take this for an Answer, *Bishop*, we
Cannot Conform either to Them, or Thee
For while to *Truth* your Forms are opposite
Whoe'er Conforms thereto doth not aright

B. *We'll make such Knaves as you Conform, or live*
Confin'd in Prisons till ye Rot, and Die.

Q. Well, gentle *Bishop*, I may live to see,
For all thy Threats, a Check to Cruelty;
And thee, Rewarded, with thy envious
Crew,

According as unto your Works is due:
But, in the mean time, I, for my Defence,
Betake me to my Fortrefs, PATIENCE:

No sooner was this Cruel Law made, but it
was put in Execution with great Severity. The
sense whereof, working strongly on my Spirit
made me Cry earnestly to the Lord; that he
would Arise, and set up his Righteous Judge-
ment in the Earth, for the Deliverance of his
People from all their Enemies, both Inward
and Outward: And in these Terms I uttered it
Awake

1665.

A Wake, awake, O Arm o'th' Lord awake;
Thy Sword up take:

Cast what would thine forgetful of thee make,
Into the Lake.

Awake, I Pray, O mighty *Jah*, awake;
Make all the World before thy Presence quake:
Not only Earth, but Heaven also shake.

Arise, arise, O *Jacob's* God, arise;
And hear the Cries

Of ev'ry Soul, which in Distress now lies,
And to thee Flies.

Arise, I Pray, O *Israel's* Hope arise;
Set free thy Seed, Opprest by Enemies.
Why should they over it still Tyrannize!

Make Speed, make Speed, O *Israel's* Help, make
In time of Need: (Speed;

For Evil Men have Wickedly decreed
Against thy Seed.

Make Speed, I Pray, O mighty God, make Speed;
Let all thy *Lambs* from Savage *Wolves* be freed,
That fearless on thy Mountain they may Feed.

Ride on, Ride on, thou Valiant Man of Might,
And put to Flight

Those

1665. Those Sons of *Belial*, who do Despight
 To the Upright.

Ride on, I say, Thou Champion; and Smite
 Thine and thy Peoples En'mies with such
 Might,


That none may dare 'gainst thee, or thine, to
 Fight.

Although the Storm, raised by the Act for
Banishment, fell with the greatest Weight and
 Force upon some other Parts (as at *London*
Hertford, &c.) Yet we were not, in *Bucking-*
hamshire, wholly exempted therefrom, for a
 part of that Shower reached us also.

For a *Friend* of *Amersham* (whose Name was
Edward Perot, or *Parret*) departing this Life
 and Notice being given, that his Body would
 be Buried there on such a Day (which was
 the First Day of the Fifth Month, 1665.) the
Friends of the adjacent parts of the Country re-
 sorted pretty generally to the Burial: So that
 there was a fair Appearance of *Friends* and
Neighbours, the Deceased having been well be-
 loved by both.

After we had spent some time together in the
 House (*Morgan Watkins*, who at that time hap-
 pen'd to be at *Isaac Penington's*, being with us)
 the Body was taken up, and born on *Friends*
 Shoulders along the Street, in order to be Car-
 ried to the Burying-Ground; which was at the

Towns

Towns End : being part of an *Orchard* belong- 1665.
ing to the Deceased ; which he in his Life time, 
had appointed for that Service.

It so happened, that one *Ambrose Benett*, a
Barister at Law, and a *Justice* of the Peace for
that County, Riding through the Town that
Morning in his way to *Alesbury*, was by some
ill-disposed Person or other, Informed, that
there was a *Quaker* to be Buried there that Day ;
and that most of the *Quakers* in the Country
were come thither to the Burial.

Upon this he set up his Horses, and staid ;
and when we (not knowing any thing of his
Design against us) went Innocently forward, to
perform our Christian Duty, for the Interrment
of our *Friend*, He rushed out of his Inn upon
us, with the Constables, and a Rabble of Rude
fellows, whom he had gathered together ; and
having his drawn Sword in his Hand, Struck
one of the Foremost of the Bearers with it,
Commanding them to set down the Coffin.
But the *Friend* who was so stricken (whose
Name was *Thomas Dell*) being more concerned
for the safety of the Dead Body, than his own,
lest it should fall from his Shoulder, and any In-
decency thereupon follow ; held the Coffin fast :
Which the *Justice* observing, and being enraged
that his Word (how unjust soever) was not
forthwith Obeyed, set his Hand to the Coffin,
and with a forcible Thrust threw it off from the
Bearers Shoulders, so that it fell to the Ground
in the midst of the Street, and there we were
forced to leave it.

For

1665. For immediately thereupon, the Justice giving Command for the Apprehending us, the Constables with the Rabble fell on us, and drew some, and drove others into the Inn; giving thereby an Opportunity to the rest to walk away.

Of those that were thus taken, I was one. And being, with many more, put into a Room under a Guard; we were kept there till another Justice (called Sir Thomas Clayton, whom Justice Benett had sent for to joyn with him in Committing us) was come. And then, being called forth severally before them, they picked out Ten of us, and Committed us to Alesbury Goal, for what neither we nor they knew: For we were not Convicted of having either done or said any thing, which the Law could take hold of: For they took us up in the open Street (the King's High-way) not doing any Unlawful Act; but peaceably Carrying and Accompanying the Corps of our Deceased Friend, to Bury it. Which they would not suffer us to do; but caused the Body to lie in the open Street, and in the Cart-way; so that all the Travellers that passed by (whether Horse-Men, Coaches, Carts, or Waggon) were fain to break out of the Way, to go by it, that they might not drive over it, until it was almost Night. And then, having caused a Grave to be made in the Unconsecrated part (as it is accounted) of that which is called the Church-Yard, they forcibly took the Body from the Widow (whose Right and Property it was) and Buried it there.

When

When the *Justices* had delivered us Prisoners 1665. to the *Constable*, it being then late in the Day, which was the Seventh Day of the Week; He not willing to go so far as *Alesbury* (Nine long Miles) with us that Night, nor to put the Town to the Charge of keeping us there that Night; and the first Day and Night following) Dismissed us upon our *Parole* to come to him again at a set Hour on the Second Day Morning: Whereupon we all went home to our respective Habitations; and coming to him punctually according to Promise, were by him (without Guard) Conducted to the Prison.

The Goaler (whose Name was *Nathaniel Birch*) had not long before behaved himself very Wickedly, with great Rudeness and Cruelty, to some of our *Friends* of the lower side of the County; whom he (Combining with the Clerk of the Peace, whose Name was *Henry Wells*) had contrived to get into his Goal, and after they were legally Discharged in Court, retained them in Prison, using great Violence, and shutting them up close in the Common Goal among the Felons, because they would not give him his Unrighteous Demand of *Fees*; which they were the more straightned in, from his treacherous Dealing with them. And they having, through Suffering, maintained their freedom, and obtained their Liberty. We were the more concerned to keep, what they had so hardly gained; and therefore resolved not to make any Contract or Terms for either

Q

Chamber-

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Chamber-

1665. *Chamber-Rent* or *Fees*, but to Demand a Free
 Prison; which we did.

When we came in, the Goaler was Ridder
 out, to Wait on the Judges (who came in that
 Day to begin the Affize;) and his Wife was
 somewhat at a Loss how to deal with us: But
 being a cunning Woman, she treated us with
 great Appearance of Courtesy, offering us the
 Choice of all her Rooms; and when we asked
 upon what Terms, she still refer'd us to her
 Husband, telling us, she did not doubt but that
 he would be very Reasonable, and Civil to us.
 Thus she endeavoured to have drawn us to take
 Possession of some of her Chambers at a ven-
 ture, and trust to her Husbards kind Usage.
 But we, who at the Cost of our *Friends*, had
 Proof of his Kindness, were too wary to be
 drawn in by the fair Words of a Woman: and
 therefore told her, we would not settle any
 where till her Husband came Home; and then
 would have a Free Prison, wheresoever he put us.

Accordingly, Walking all together into the
 Court of the Prison, in which was a Well of
 very good Water; and having before hand sent
 to a *Friend* in the Town (a Widow Woman
 whose Name was *Sarah Lambarn*) to bring us
 some *Bread* and *Cheese*, we sat down upon the
 Ground, round about the Well; and when we
 had Eaten, we Drank of the Water out of the
 Well.

Our great Concern was for our *Friend Isaac*
Penington, because of the Tenderness of his

Constitution

Constitution : But he was so lively in his Spirit, 1665. and so cheerfully given up to Suffer, that he rather encouraged us, than needed any Encouragement from us.

In this Posture the Goaler, when he came home, found us ; and having before he came to consulted his Wife, and by her understood what Terms we stood : When he came to he hid his Teeth, and putting on a shew of kindness, seemed much troubled that we should be there abroad, especially his old Friend, Mr. *Winington* ; and thereupon invited us to come in, and take what Rooms in his House we pleased ; we asked, upon what Terms ; letting him know that we determined to have a Free Prison. He, like the *Sun* and *Wind* in the *Fable*, that move which of them should take from the Traveller his *Cloak* ; having (like the *Wind*) tried enough, boisterous, violent Means to our Friends before, but in vain : resolved now to imitate the *Sun*, and shine as pleasantly as he could upon us. Wherefore he told us, we should make Terms our selves, and be as free as we desired : we thought fit, when we were Released to give any thing, he would thank us for it ; and if he would Demand nothing.

Upon these Terms we went in, and disposed of ourselves ; some in the *Dwelling-House* ; others in the *Malt-House*, where they chose to be.

During the Assize, we were brought before Judge *Morton* (a Sowre Angry Man) who very cruelly Reviled us, but would not hear either us

1665. or the Cause; but referred the matter to the Two Justices who had Committed us.

They, when the Assize was ended, sent for us to be brought before them at their Inn; and Fined us (as I remember) *Six Shillings Eight Pence* a piece; which we not consenting to Pay, they Committed us to Prison again for one Month from that time, on the Act for *Banishment*.

When we had lain there that Month, I (with another) went to the Goaler, to Demand our Liberty: Which he readily granted; telling us *The Door should be opened, when we pleased to go.*

This Answer of his I reported to the rest of my Friends there, and thereupon we raised among us a small Sum of Money, which they put into my Hand, for the Goaler: Whereupon I (taking another with me) went to the Goaler with the Money in my Hand; and reminding him of the Terms upon which we accepted the use of his Rooms, I told him, That although we could not pay *Chamber-Rent* or *Fees*: Yet inasmuch as he had now been Civil to us, and we were willing to acknowledge it by a small Token; and thereupon gave him the Money. He putting it into his Pocket, said, *I thank you and your Friends for it: and to let you see I take it as a Gift, not a Debt, I will not look on it, to see how much it is.*

The Prison Door being then set open for us we went out, and departed to our respective Homes.

But before I left the Prison, considering our Day with my self the different Kinds of Libe

and Confinement, Freedom and Bondage, 1665.
took my Pen, and wrote the following *Ænig-*
or *Riddle*.

LO E here a Riddle to the Wise,
In which a Mystery there lies:
Read it therefore with that Eye,
Which can discern a Mystery.

The RIDDLE.

*Some Men are Free, while they in Prison Lie:
Others, who ne'r saw Prison, Captives Die.*

CAUTION.

He that can receive it, may ;
He that cannot, Let him stay :
And not be hasty, but suspend
His Judgment, till he sees the End.

SOLUTION.

*He only's free indeed, that's free from Sin :
And he is fastest bound, that's bound therein.*

CONCLUSION.

This is the Liberty I chiefly Prize :
The other, without this, I can despise.

1665. Some little time before I went to *Alesbury* Prison, I was desired by my quondam Master *Milton* to take an House for him, in the Neighbourhood where I dwelt, that he might go out of the City, for the Safety of himself and his Family, the *Pestilence* then growing hot in *London*. I took a pretty Box for him in *Giles-Chapfont*, a Mile from me; of which I gave him notice: and intended to have waited on him and seen him well settled in it; but was prevented by that Imprisonment.

But now being released, and returned Home I soon made a Visit to him, to welcome him in to the Country.

After some common Discourses had passed between us, he called for a Manuscript of his which being brought he delivered to me, bidding me take it home with me, and read it at my Leisure. and when I had so done, returned to him, with my Judgment thereupon.

When I came home, and had set my self to read it, I found it was that Excellent POEM which he entituled *PARADISE LOST*. After I had, with the best Attention, read it through, I made him another Visit, and returned him his Book, with due Acknowledgement of the Favour he had done me, in Communicating it to me. He asked me how I liked it, and what I thought of it; which I modestly but freely told him: and after some further Discourse about it, I pleasantly said to him, Thou hast said much here of *Paradise Lost*; but what hast thou to say of *Paradise Found*? He made

he no Answer, but sate some time in a Muse: 1665.
then brake off that Discourse, and fell upon a-
Neigh other Subject.

After the Sicknes was over, and the City
well cleansed and become safely habitable again,
he returned thither. And when afterwards I
went to wait on him there (which I seldom fail-
ed of doing, whenever my Occasions drew me
to London) he shewed me his Second POEM,
called *PARADISE REGAINED*;
and in a pleasant Tone said to me, *This is owing*
to you: for you put it into my Head, by the Question
you put to me at Chalfont; which before I had not
thought of. But from this Digression I return
to the Family I then lived in.

We had not been long at home (about a
Month, perhaps) before *Isaac Penington* was ta-
ken out of his House in an Arbitrary manner;
by Military Force, and carried Prisoner to *Ales-*
bury Goal again: where he lay Three Quarters
of a Year, with great Hazard of his Life; it
being the *Sickness* Year; and the Plague being
not only in the Town, but in the Goal.

Mean while his Wife and Family were turn-
ed out of his House (called the *Grange* at *Pe-*
ter's-Chalfont) by them who had seized upon
his Estate. And the Family being by that
means broken up, some went one way, others
another. *Mary Penington* her self (with her
younger Children) went down to her Husband
at *Alesbury*. *Guli* (with her Maid) went to
Bristol, to see her former Maid (*Anne Hersent*)
who was Married to a Merchant of that City,


1665. whose Name was *Thomas Biss*, I went to *Alesbury*, with the Children; but not finding the Place agreeable to my Health, I soon left it and returning to *Chalfont*, took a Lodging, and was dieted in the House of a Friendly Man and after some time, went to *Bristol*, to Conduct *Guli* home.

Mean while *Mary Penington* took Lodgings in a Farm-House (called *Bottrels*) in the Parish of *Giles-Chalfont*; where, when we returned from *Bristol*, we found her.

We had been there but a very little time, before I was sent to Prison again, upon this Occasion. There was, in those times, a Meeting once a Month, at the House of *George Saltera* Friend of *Hedgerly*; to which we sometimes went; and *Morgan Watkins* being with us, He and I, with *Guli* and her Maid, and one *Judith Parker* (Wife of *Dr. Parker*, one of the Colledge of *Physicians* at *London*) with a Maiden Daughter of theirs (neither of whom were *Quakers*, but as Acquaintance of *Mary Penington* were with her on a Visit) walked over to that Meeting, it being about the Middle of the First Month, and the Weather good,

This Place was about a Mile from the House of *Ambrose Benett*, the Justice, who the Summer before had sent me and some other Friends to *Alesbury* Prison, from the Burial of *Edward Parret* of *Amerham*: And he (by what Means I know not) getting Notice, not only of the Meeting, but (as was supposed) of our being there, came himself to it: and as he came,

caught

atched up a Stackwood-stick, big enough to 1665.
 ave knock't any Man down, and brought it 
 with him, hidden under his Cloak.

Being come to the House, he stood for a while
 without the Door, and out of Sight; listning
 to hear what was said: for *Morgan* was then
 speaking in the Meeting. But certainly he
 heard very imperfectly, if it was true which
 we heard he said afterwards among his Com-
 panions, as an Argument, that *Morgan* was a
Jesuit, viz. *That in his Preaching he trolled over*
his Latin as fluently as ever he heard any one:
 whereas *Morgan* (good Man!) was better Ver-
 sed in *Welsh*, than in *Latin*; which, I suppose,
 he had never learned, I am sure he did not un-
 derstand it.

When this Martial Justice (who at *Amersham*
 had with his drawn Sword struck an unarmed
 Man, who he knew would not strike again)
 had now stood some time abroad, on a suddain
 he rushed in among us, with the Stackwood-
 stick held up in his Hand, ready to strike; cry-
 ing out, *Make way there*: and an Ancient Wo-
 man not getting soon enough out of his way, he
 struck her with the Stick, a shrewd Blow over
 the Breast. Then pressing through the Croud
 to the place where *Morgan* stood, he plucked
 him from thence; and caused so great a Disor-
 der in the Room, that it brake the Meeting up:
 yet would not the People go away, or disperse
 themselves; but tarried to see what the Issue
 would be,

Then

1665. Then taking Pen and Paper, he sat down at the Table among us; and asked several of us our Names, which we gave and he set down in Writing.

Amongst others he asked *Judith Parker* (the Doctor's Wife) what her Name was; which she readily gave: and thence taking Occasion to discourse him, she so over-mastered him by clear Reason, delivered in fine Language; that he, glad to be rid of her, struck out her Name, and Dismiss'd her; yet did not she remove, but kept her place amongst us.

When he had taken what Number of Names he thought fit, he singled out half a Dozen; whereof *Morgan* was one, I another, One Man more, and three Women: of which the Woman of the House was one, although her Husband then was (and for divers Years before had been) a Prisoner in the *Fleet* for Tythes, and had no body to take care of his Family and Business, but her his Wife.

Us six he committed to *Alesbury Goal*. Which when the Doctor's Wife heard him read to the Constable, she attacked him again; and having put him in Mind that it was a sickly Time, and that the *Pestilence* was reported to be in that Place; she, in handsome Terms, desired him to Consider in time, *how he would Answer the Cry of our Blood, if by his sending us to be shut up in an Infected Place, we should lose our Lives there.* This made him alter his Purpose, and by a new *Mittimus* sent us to the *House of Correction* at *Wiccomb*. And although he committed us upon the

the Act for *Banishment*, which limited a certain 1665.
time for Imprisonment: yet he, in his *Mittimus*,
limited no time, but ordered us to be kept till
we should be delivered by due Course of LAW;
so little regardful was he, though a Lawyer,
of keeping to the Letter of the LAW.

We were committed on the Thirteenth Day
of the Month called *March*, 1665. and were
kept close Prisoners there till the Seventh Day
of the Month called *June*, 1666; which was 1666.
some Days above Twelve Weeks: and much
above what the Act required.

Then were we sent for to the Justices House,
and the rest being Released, *Morgan Watkins*
and I were required to find Sureties, for our Ap-
pearance at the next *Affize*; which we refusing
to do, were committed a-new to our old Prison
(the *House of Correction* at *Wiccomb*) there to lie
until the next *Affizes*: *Morgan* being, in this se-
cond *Mittimus*, represented as a *Notorious Offen-*
der in Preaching; and I, as being upon the *second*
Conviction, in order to *Banishment*. There we
lay, till the Five and Twentieth Day of the
same Month; and then, by the Favour of the
Earl of *Ancram*, being brought before him at
his House, we were discharged from the Prison,
upon our Promise to appear (if at Liberty and
in Health) at the *Affizes*. Which we did, and
were there discharged by Proclamation.

During my Imprisonment in this Prison, I
betook my self, for an Employment, to making
of Nets for Kitchen-Service, to boil Herbs, &c.
in; which Trade I learned of *Morgan Watkins*,
and

1666. and Selling some, and Giving others, I pretty well stocked the Friends of that Country with them.

Though in that Confinement I was not very well suited with Company for Conversation; *Morgan's* natural Temper not being very agreeable to mine: yet we kept a fair and Brotherly Correspondence, as became Friends, Prison-fellows and Bed-fellows; which we were. And indeed, it was a good Time, I think to us all; for I found it so to me; the Lord being graciously pleased to visit my Soul with the refreshing Dews of his divine Life, whereby my Spirit was more and more quickned to him, and Truth gained ground in me over the Temptations and Snares of the Enemy. Which frequently raised in my Heart Thanksgivings and Praises unto the LORD. And at one time more especially, the Sense I had of the Prosperity of Truth, and the spreading thereof, filling my Heart with abundant Joy, made my Cup overflow, and the following Lines drop out.

*For Truth I suffer Bonds, in Truth I live;
And unto Truth this Testimony give;
That TRUTH shall over all Exalted be,
And in Dominion Reign for evermore:
The Child's already born, that this may see;
Honour, Praise, Glory be to God therefore.*

And

And underneath thus,

1666.



*Tho' Death and Hell should against Truth combine,
It's Glory shall through all their Darknes shine.*

This I saw with an Eye of Faith, beyond
the reach of Humane Sense. For.

As strong Desire

Draws Objects nigher

In Apprehension, than indeed they are :

I, with an Eye

That pierced high,

Did thus of Truth's Prosperity declare.

After we had been discharged at the *Affizes*, I returned to *Isaac Penington's* Family at *Bottrel's* in *Chalfont* ; and (as I remember) *Morgan Watkins* with me : leaving *Isaac Penington* a Prisoner in *Alesbury* Goal.

The Lodgings we had in this Farm-House (*Bottrel's*) proving too strait and inconvenient for the Family, I took larger and better Lodgings for them in *Berrie-House* at *Amersham* ; whither we went at the time called *Michaelmas*, having spent the Summer at the other Place.

Some time after, was that memorable Meeting appointed to be holden at *London*, through a divine Opening, in the Motion of Life, in that eminent Servant and Prophet of God,
George

1667.

1667. *George Fox*; for the Restoring, and bringing in again those, who had gone out from Truth, and the Holy Unity of Friends therein, by the Means and Ministry of *John Perrot*.

This Man came pretty early amongst Friends, and too early took upon him the Ministerial Office: and being, though little in Person, yet great in Opinion of himself, nothing less would serve him than to go and Convert the POPE: In order whereunto, he (having a better Man than himself, *John Luff*, to accompany him) travelled to *Rome*, where they had not been long, e're they were taken up, and clap't into Prison; *Luff* (as I remember) was put in the *Inquisition*, and *Perrot* in their *Bedlam*, or Hospital for Madmen.

Luff died in Prison (not without well-grounded Suspicion of being Murthered there) but *Perrot* lay there some time, and now and then sent over an Epistle to be Printed here, written in such an affected and phantastick Stile, as might have induced an indifferent Reader to believe, they had suited the place of his Confinement to his Condition.

After some time, through the Mediation of Friends (who hoped better of him, than he proved) with some Person of Note and Interest there, he was released, and came back for *England*. And the Report of his great Sufferings there (far greater in Report, than in Reality) joined with a singular Shew of Sanctity, so far opened the Hearts of many tender and compassionate Friends towards him, that it gave him

him the Advantage of insinuating himself in- 1667.
to their Affections and Esteem, and made way
for the more ready Propagation of that peculiar
Error of his, of *Keeping on the Hat in time of*
Prayer, as well publick as private, unless they had
an immediate Motion at that time to put it off.

Now although I had not the least Acquaintance with this Man, not having ever exchanged Word with him (though I knew him by sight;) nor had I any Esteem of him for either his Natural Parts, or Ministerial Gift, but rather a Dislike of his Aspect, Preaching and way of Writing; yet this Error of his being approached in the Time of my Infancy, and Weakness of Judgment as to Truth (while I lived privately in *London*, and had little Converse with Friends.) I, amongst the many who were catch't in that Snare, was taken with the Notion, as what then seemed, to my weak Understanding, suitable to the Doctrine of a Spiritual Dispensation. And the Matter coming to warm Debates, both in Words and Writing, I, in a misguided Zeal, was ready to have entred the Lists of Contention about it: not then seeing what Spirit it proceeded from, and was managed by; nor forseeing the Disorder and Confusion in Worship, which must naturally attend it.

But as I had no evil Intention, or sinister End in engaging in it; but was simply betrayed by the specious Pretence and Shew of greater Spirituality: the Lord, in tender Compassion to my Soul, was graciously pleased to open my Under-

1667. Understanding, and give me a clear Sight of the Enemies Design in this Work, and drew me off from the Practice of it, and to bear Testimony against it, as Occasion offered.

But when that solemn Meeting was appointed at *London*, for a Travel in Spirit on behalf of those who had thus gone out, that they might rightly return, and be sensibly received into the Unity of the Body again. My Spirit rejoiced, and with Gladness of Heart I went to it: as did many more of both City and Country; and with great Simplicity, and Humility of Mind, did honestly and openly Acknowledge our Outgoing, and take Condemnation and Shame to our selves. And some that lived at too remote a Distance, in this Nation as well as beyond the Seas, upon Notice given of that Meeting, and the intended Service of it, did the like by Writing, in Letters directed to and openly read in the Meeting, which for that Purpose was continued many Days.

Thus, in the Motion of Life, were the healing Waters stirred; and many through the Virtuous Power thereof, restored to Soundness and indeed not many lost. And though most of these, who thus returned, were such as with my self, had before renounced the Error and forsaken the Practice: yet did we sensibly find, that Forsaking without Confessing (in Case of publick Scandal) was not sufficient, but that an open Acknowledgment (of open Offences) as well as Forsaking them, was necessary to the obtaining compleat Remission.

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Not long after this, G. F. was moved of the 1667. Lord to Travel through the Countries, from County to County, to Advise and Encourage Friends to set up *Monthly* and *Quarterly Meetings*, for the better ordering the Affairs of the Church, in taking Care of the Poor, and Exercising a true Gospel-Discipline, for a due Dealing with any that might walk disorderly under our Name, and to see that such as should Marry among us, did act fairly and clearly in that respect.

When he came into this County, I was one of the many Friends that were with him, at the Meeting for that Purpose. And afterwards 6618. travelled with *Guli* and her Maid, into the West of *England* to meet him there, and to visit Friends in those Parts: and we went as far as *Topsham* in *Devonshire*, before we found him. He had been in *Cornwall*, and was then returning: and came in unexpectedly at *Topsham*, where we then were providing (if he had not then come thither) to have gone that Day towards *Cornwall*. But after he was come to us, we turned back with him through *Devonshire*, *Somersetshire* and *Dorsetshire*; having generally very good Meetings where he was: and the Work, he was chiefly concerned in, went on very prosperously and well, without any Opposition or Dislike: save that in the General Meeting of Friends in *Dorsetshire*, a quarrellous Man, who had gone out from Friends in *John Perrot's* Business, and had not come rightly in again (but continued in the

1668. Practice of keeping on his Hat in time of Prayer, to the great Trouble and Offence of Friends) began to Cavil, and raise Disputes, which occasioned some Interruption and Disturbance.

Not only *George*, and *Alexander Parker* (who was with him) but divers of the Ancient Friends of that Country, endeavoured to quiet that troublesom Man, and make him sensible of his Error: but his unruly Spirit would still be Opposing what was said unto him, and justifying himself in that Practice. This brought a great Weight and Exercise upon me (who sat at a Distance in the outward Part of the Meeting :) and after I had for some time bore the Burthen thereof, I stood up in the constraining Power of the LORD, and in great Tenderness of Spirit, declared unto the Meeting, and to that Person more particularly, how it had been with me in that respect; how I had been betrayed into that wrong Practice, how strong I had been therein, and how the Lord had been graciously pleased to shew me the Evil thereof, and recover me out of it.

This coming unexpectedly from me, a young Man, a Stranger, and one who had not inter-medled with the Business of the Meeting, had that Effect upon the Caviller, that if it did not satisfy him, it did at least silence him, and made him for the Present sink down and be still, without giving any further Disturbance to the Meeting. And the Friends were well pleased with this unlooked for Testimony from me; and


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and I was glad that I had that Opportunity to 1668.
Confess to the Truth, and to Acknowledge 
once more, in so publick a manner, the Mercy
and Goodness of the Lord to me therein.

By the time we came back from this Journey,
the Summer was pretty far gone, and the fol-
lowing Winter I spent with the Children of
the Family as before, without any remarkable
Alteration in my Circumstances, until the
next Spring: when I found in my self a Dispo- 1669.
sition of Mind, to change my Single Life for
a Married State.

I had always entertained so high a Regard
for Marriage, as it was a Divine Institution,
that I held it not lawful to make it a sort of
political Trade to rise in the World by. And
therefore as I could not but, in my Judgment,
blame such, as I found made it their Business to
Hunt after, and endeavour to gain those who
were accounted great *Fortunes*; not so much re-
garding *What she is*, as *what she has*, but mak-
ing Wealth the chief, if not the only thing
they Aimed at: so I resolved to avoid, in my
own Practice, that Course; and how much so-
ever my Condition might have prompted me
(as well as others) to seek Advantage that
way, never to engage on the Account of *Riches*,
nor at all to Marry, till judicious Affection
drew me to it, which I now began to feel at
Work in my Breast.

The Object of this Affection was a Friend
(whose Name was *Mary Ellis*) whom for divers
Years I had had an Acquaintance with, in the

1669 way of common Friendship only ; and in whom
 I thought I then saw those fair Prints of Truth
 and solid Virtue, which I afterwards found in
 a sublime Degree, in her : but what her Con-
 dition in the World was, as to Estate, I was
 wholly a Stranger to, nor desired to know.

I had once, a Year or two before, had an
 Opportunity to do her a small Piece of Service,
 which she wanted some Assistance in : wherein
 I acted with all Sincerity, and Freedom of
 Mind, not expecting, or desiring any Advan-
 tage by her, or Reward from her ; being very
 well satisfied in the Act it self, that I had served
 a Friend, and helped the Helpless.

That little Intercourse of common Kindness
 between us Ended, without the least Thought
 (I am verily perswaded, on her Part ; well-as-
 sured on my own) of any other or further Re-
 lation, than that of free and fair Friendship.
 Nor did it, at that time, lead us into any close
 Conversation, or more intimate Acquaintance
 one with the other, than had been before.

But some time (and that a good while) af-
 ter, I found my Heart secretly drawn, and in-
 clining towards her : Yet was I not hasty in
 proposing ; but waited to feel a satisfactory Sen-
 timent of Mind therein, before I made any
 step thereto.

After some time, I took an Opportunity to
 open my Mind therein unto my much honour-
 ed Friends, *Isaac and Mary Penington*, who then
 stood *Parentum loco*, in the Place or Stead of
 Parents to me. They having solemnly weigh-

and the Matter, exprest their Unity therewith: 1669. and indeed their Approbation thereof was no small Confirmation to me therein. Yet took I further Deliberation, often retiring in Spirit to the Lord, and Crying to him for Direction, before I addrest my self to her. At length, as I was sitting all alone, waiting upon the Lord for Counsel and Guidance in this (in it self, and) to me so important Affair. I felt Word sweetly rise in me, as if I had heard Voice, which said, *Go, and Prevail*. And Faith springing in my Heart with the Word, immediately arose and went; nothing doubting.

When I was come to her Lodgings (which were about a Mile from me) her Maid told me she was in her Chamber (for having been under some Indisposition of Body, which had obliged her to keep her Chamber, she had not left it.) Wherefore I desired the Maid to acquaint her Mistress, that I was come to give her a Visit: Whereupon I was invited to go to her. And after some little time spent in common Conversation, feeling my Spirit weighily concerned, I solemnly opened my Mind unto her, with respect to the particular Business came about; which I soon perceived was a great Surprisal to her for she had taken in an apprehension (as others also had done) that the Eye had been fixed elsewhere, and nearer home.

I used not many Words to her: but I felt Divine Power went along with the Words,

1669. and fixed the Matter expressed by them so fast in her Breast, that (as she afterwards acknowledged to me) she could not shut it out.

I made, at that time, but a short Visit. For having told her, I did not expect an Answer from her now; but desired she would, in the most solemn Manner, weigh the Proposal made, and in due time give me such an Answer thereunto, as the Lord should give her: I took my leave of her, and departed; leaving the Issue to the Lord.

I had a Journey then at hand, which I foresaw would take me up about two Weeks time. Wherefore, the Day before I was to set out, I went to visit her again; to acquaint her with my Journey, and excuse my Absence: not yet pressing her for an Answer; but assuring her, that I felt in my self an Increase of Affection to her, and hoped to receive a suitable Return from her in the Lord's time; to whom, in the mean time, I committed both her, myself and the Concern between us. And indeed, I found at my Return, that I could not have left it in a better Hand: for the Lord had been my Advocate in my Absence, and had so far answered all her Objections, that, when I came to her again, she rather acquainted me with them, than urged them.

From that time forwards we Entertained each other with Affectionate Kindness in order to Marriage; which yet we did not hasten to, but went on deliberately. Neither did I use those vulgar ways of Courtship, by making frequent

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requent and rich Presents: Not only for that 1669.
 my Outward Condition would not comport
 with the Expence: But because I liked not to
 obtain by such Means; but preferred an un-
 ribed Affection.

While this Affair stood thus with me, I had
 occasion to take another Journey into *Kent* and
Suffex: Which yet I would not mention here,
 but for a particular Accident, which beset me
 in the Way.

The Occasion of this Journey was this. *Mary*
Penington's Daughter *Guli* intending to go to
 her Uncle *Springett's* in *Suffex*, and from thence
 amongst her Tenants; her Mother desired me
 to accompany her, and assist her in her Busi-
 nesses with her *Tenants*.

We tarried at *London* the first Night, and
 set out next Morning on the *Tunbridge-Road*;
 and *Seven-Oak* lying in our way, we put in
 there to Bait: But truly, we had much ado to
 get either Provisions or Room for our selves,
 or our Horses; the House was so filled with
 Guests, and those not of the better Sort. For
 the Duke of *York* being (as we were told) on
 the Road that Day for the *Wells*, divers of his
Guards, and the meaner sort of his *Retinue*,
 had near filled all the *Inns* there.

I left *John Gigger* (who waited on *Guli* in
 this Journey, and was afterwards her menial
 Servant) to take Care for the Horses, while I
 did the like, as well as I could for her. I got
 a little Room to put her into, and having shut
 her into it, went to see what Relief the *Kitchen*


1669. would afford us: and with much ado, by
 ~~~~~ Praying hard, and Paying dear, I got a small  
 Joint of Meat from the Spit; which served rather  
 to stay, than satisfie our Stomachs; for we  
 were all pretty sharp set.

After this short Repast, being weary of our  
 Quarters, we quickly Mounted, and took the  
 Road again; willing to hasten from a Place  
 where we found nothing but Rudeness: for  
 the *Roysters*, who at that time swarmed there  
 besides the Damning Oaths they belched out at  
 one another, looked very sowerly on us, as if  
 they grudged us both the Horses we rode, and  
 the Cloaths we wore.

A Knot of these soon followed us, designing  
 (as we afterwards found) to put an Abuse upon  
 us, and make themselves Sport with us.  
 We had a spot of fine, smooth, sandy Way  
 whereon the Horses trod so softly that we heard  
 them not, till one of them was upon us. I  
 was then riding a Breast with *Guli*, and dis-  
 coursing with her; when on a suddain hearing  
 a little Noise, and turning mine Eye that way,  
 I saw an Horseman coming up on the further  
 Side of her Horse, having his left Arm stretch-  
 ed out, just ready to take her about the Waste,  
 and pluck her off backwards from her own  
 Horse, to lay her before him upon his. I had  
 but just time to thrust forth my Stick, between  
 him and her, and bid him stand off: and at  
 the same time reigning my Horse, to let hers go  
 before me, thrust in between her and him;  
 and being better Mounted than he, my Horse

run



run him off. But his Horse being (tho' weak- 1669.  
er than mine, yet) Nimble, he slipt by me,   
and got up to her on the near Side; endeavour-  
ing to offer Abuse to her: To prevent which,  
I thrust in upon him again, and in our Jostling,  
we drove her Horse quite out of the Way, and  
almost into the next Hedge.

While we were thus Contending, I heard a  
Noise of loud Laughter behind us; and turn-  
ing my Head that way, I saw three or four  
Horse-men more, who could scarce sit their  
Horses for Laughing, to see the Sport their  
Companion made with us. From thence I  
saw it was a Plot laid; and that this rude Fel-  
low was not to be dallied with: Wherefore I  
bestirr'd my self the more to keep him off;  
Admonishing him to take Warning in time,  
and give over his Abusiveness, lest he Re-  
pent too late. He had in his Hand a short  
thick Truncheon, which he held up at me;  
on which laying hold with a strong Gripe,  
I suddainly wrenched it out of his Hand, and  
threw it at as far a Distance behind me, as I  
could.

While he rode back to fetch his Truncheon,  
I called up honest *John Gigger*; who was indeed  
a right honest Man, and of a Temper so  
thoroughly Peaceable, that he had not hitherto  
put in at all. But now I rouzed him, and bid  
him ride so close up to his Mistress's Horse, on  
the further Side, that no Horse might thrust in  
between; and I would endeavour to Guard the  
near Side. But he, good Man, not thinking it,  
perhaps,

1669. perhaps, decent enough for him to Ride so near  
 W his Mistress, left room enough for another to  
 Ride between. And indeed, so soon as our  
 Brute had recovered his Truncheon, he came  
 up directly thither; and had thrust in again  
 had not I, by a nimble turn, chopt in upon him  
 and kept him at a Bay.

I then told him, I had hitherto spared him,  
 but wish'd him not to Provoke me further.  
 This I spake with such a Tone, as bespoke an  
 high Resentment of the Abuse put upon us,  
 and withal pressed so close upon him with my  
 Horse, that I suffered him not to come up any  
 more to *Gali*.

This his Companions (who kept an equal  
 distance behind us) both heard and saw; and  
 thereupon Two of them advancing, came up to  
 us. I then thought I might likely have my  
 Hands full; but Providence turn'd it otherwise.  
 For they, seeing the Contest rise so high, and  
 probably fearing it would rise higher, not  
 knowing where it might stop, came in to part  
 us: Which they did, by taking him away; one  
 of them leading his Horse by the Bridle, and  
 the other driving him on with his Whip, and  
 so carried him off.

One of their Company staid yet behind. And  
 it so happening, that a great Shower just then  
 fell, we betook our selves, for shelter, to a thick  
 and well-spread *Oak*, which stood hard by.  
 Thither also came that other Person (who wore  
 the *Duke's* Livery) and while we put on our de-  
 fensive Garments against the Weather, which  
 then

When set in to be wet, he took the opportunity 1669.  
discourse with me about the Man that had  
been so Rude to us; endeavouring to Excuse  
him, by alledging that *he had drunk a little too  
liberally*. I let him know, that one Vice would  
not Excuse another; That although but one of  
them was actually concern'd in the Abuse, yet  
both He, and the rest of them, were Abettors  
of it, and Accessaries to it; that I was not Ig-  
norant whose Livery they wore, and was well  
assured, their Lord would not maintain them in  
committing such Outrages upon Travellers on  
the Road, to our Injury, and his Dishonour;  
That I understood the *Duke* was coming down;  
and that they might expect to be called to an  
Account for this rude Action.

He then begg'd hard that we would pass by  
the Offence, and make no Complaint to their  
Lord: for he knew, he said, *the Duke would be  
very severe; and it would be the utter Ruin of the  
Young Man*. When he had said what he could,  
he went off before us, without any ground given  
him to expect Favour: And when we had fir-  
med our selves for the Weather, we followed af-  
ter, our own Pace.

When we came to *Tunbridge*, I set *John Giger*  
foremost, bidding him lead on briskly,  
through the Town; and placing *Guli* in the  
middle, I came close up after her, that I might  
both Observe, and Interpose, if any fresh abuse  
should have been offered her. We were expect-  
ed, I perceived: for, though it Rained very  
hard, the Street was thronged with Men; who  
looked



1669. looked very earnestly on us, but did not put any affront upon us.

We had a good way to Ride beyond *Tunbridge*, and beyond the *Wells*, in By-ways, among the Woods; and were the later, for the hinderance we had had on the Way. And when, being come to *Harbert Springett's* House *Guli* acquainted her Uncle what Danger and Trouble she had gone through on the way; he repented it so high, that he would have had the Persons been Prosecuted for it. But, since Providence had interposed, and so well Preserved and Delivered her, she chose to pass by the Offence.

When *Guli* had finished the Business she went upon, we returned home, and I delivered her safe to her glad Mother. From that time forward, I continued my Visits to my best beloved Friend, untill we Married; which was on the 28<sup>th</sup> Day of the 8<sup>th</sup> Month (called *October*) in the Year 1669. We took each other in a Select Meeting, of the Ancient and Grave *Friends* of that Country, holden in a *Friend's* House, where, in those times, not only the Monthly Meeting for Business, but the Publick Meeting for Worship was sometimes kept. A very Solemn Meeting it was, and in a weighty frame of Spirit we were; in which we sensibly felt the Lord with us, and Joyning us: the sense whereof remained with us all our Life time; and was of good Service, and very Comfortable to us on all Occasions.

My next Care, after Marriage, was to Secure to my Wife what Monies she had, and with

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th her self, bestowed upon me. For I held it 1669.  
ould be an Abominable Crime in me, and sa-  
ur of the highest Ingratitude, if I (though  
t through Negligence) should leave room for  
y Father (in case I should be taken away sud-  
nly) to break in upon her Estate; and de-  
ive her of any part of that which had been,  
d ought to be her own. Wherefore with the  
st opportunity (as I remember, the very next  
ay, and before I knew particularly what she  
d) I made my *Will*; and thereby secured to  
er whatever I was Possessed of, as well all that  
hich she brought either in Monies, or in  
oods, as that little which I had before I Mar-  
ed her: Which indeed was but little, yet  
ore, [by all that Little,] than I had ever gi-  
en her Ground to expect with me.

She had indeed been Advised by some of her  
elations, to secure before Marriage, some part,  
t least, of what she had, to be at her own  
isposal. Which (though perhaps not wholly  
ree from some Tincture of Self-Interest in the  
roposer) was not, in it self, the worst of  
ounsel. But the worthyness of her Mind,  
nd the sense of the Ground on which she re-  
eived me, would not suffer her to entertain any  
uspicion of me: And this laid on me the greater  
Obligation, in point of Gratitude, as well as of  
Justice, to Regard and Secure her; which I did.

I omitted in its proper place (because I would  
not break in upon the Discourse I was then up-  
on) to insert a few Lines, which I writ as a  
Congratulation to an Honoured *Friend*, upon  
his

1669. his Marriage; and presented him with the new  
 Morning, thus.

MY Heart's affected with a weighty Sense  
 Of Yesterdays Proceedings, and from  
 thence

Desire arises to CONGRATULATE

My happy *Friend* in his New Married State.

Not in that strain, wherewith some use to Cleave

Mens Ears with tedious Peals of giving Joy.

But, shunning all Extreame, I chuse to tread

The Middle Path, which doth to *Vertue* lead

This then my Heart desires for thee, my *Friend*

Thy *Nuptial* Joys may never here have End.

May *Happineß* with thee take up her Rest:

And sweet *Contentment* always fill thy Breast

May GOD thee bless with numerous Increase

And may thy utmost Off-spring rest in Peace.

Accept this Pledge of Love (tho' but a Part)

Of what is Treasur'd for thee in my Heart)

From him, who herein hath no other End,

Than to declare himself

Thy faithful Friend

Stepney, 9th. 2d.

Month, 1669.

T. B.

I had



I had not been long Married, before I was solicited, by my dear Friends *Isaac* and *Mary Wenington*, and her Daughter *Guli*, to take a Journey into *Kent* and *Sussex*, to Accompt with their Tenants, and overlook their Estates in those Countries; which, before I was Married, I had had the Care of: and accordingly the Journey I undertook, though in the depth of Winter.

My Travels into those Parts were the more welcome to me, from the Solitariness I underwent, and want of suitable Society. For my business lying among the Tenants, who were a stiff sort of People, of various Perswasions and Humours; but not *Friends*: I had little Opportunity of Conversing with *Friends*; though contrived to be with them, as much as I could, especially on the First Day of the Week.

But that which made my present Journey more heavy to me, was a sorrowful Exercise, which was newly fallen upon me from my Father, harder to be born, than any I had ever met with before.

He had, upon my first acquainting him with my Inclination to Marry, and to whom, not only very much approved the Match, and voluntarily offered, without my either asking or expecting, to give me a handsome Portion at present, with Assurance of an Addition to it hereafter. And he not only made this Offer to me in private; but came down from *London* into the Country on purpose, to be better acquainted with my Friend: and did there make the same

1669. same Proposal to her; offering also to give Secrecy to any Friend, or Relation of hers, for the Performance. Which Offer she most generously declined; leaving him as free as she found him. But after we were Married, notwithstanding such his Promise, he wholly declined the Performance of it, under Pretence of our not being Married by the *Priest* and *Liturgy*. The Usage, and Evil Treatment of us thereupon was a great Trouble to me: and when I endeavoured to Soften him in the matter, he forbade me speaking to him of it any more; and removed his Lodging that I might not find him.

The Grief I conceived on this Occasion, was not for any Disappointment to my self, or to my Wife: for neither she nor I had any strict, or necessary Dependence upon that Promise; but my Grief was partly for the Cause assigned by him, as the Ground of it: which was, *That our Marriage was not by Priest or Liturgy*; and partly for that his lower Circumstances in the World might probably tempt him to find some such though Unwarrantable, Excuse to avoid performing his Promise.

And surely hard would it have been for my Spirit to have born up under the weight of this Exercise, had not the LORD been exceedingly gracious to me, and supported me with the Inflowings of his Love and Life; wherewith he visited my Soul in my Travel. The Sense whereof raised in my Heart a thankful Remembrance of his manifold Kindnesses, in his former Dealings with me. And in the Evening

when

When I came to my Inn, while Supper was getting ready, I took my Pen, and put into Words, what had in the Day revolved in my Thoughts. and thus it was.

## *A Song of PRAISE.*

THY Love, dear Father, and thy tender Care,

Have in my Heart begot a strong Desire,  
To celebrate thy Name with Praises rare;  
That others too thy Goodness may admire,  
And learn to yield to what thou dost require.

Many have been the Tryals of my Mind,  
My Exercises great, great my Distress;  
All oft my Ruin hath my Foe design'd:  
My Sorrows then my Pen cannot express;  
Nor could the best of Men afford Redress.

When thus beset, to thee I lift mine Eye,  
And with a mournful Heart my Moan did make:

How oft with Eyes o'erflowing, did I cry,

My God, my God, O do me not forsake!

Regard my Tears! Some Pity on me take!

S

And,



1669. And, to the Glory of thy holy Name,  
 Eternal God, whom I both Love and Fear,  
 I hereby do declare, I never came  
 Before *thy Throne*, and found thee *loath to hear*  
 But always *ready*, with an open Ear.  
 And tho' sometimes thou seem'st *thy Face to hide*  
 As one that had *withdrawn thy Love from me*  
 'Tis that my *Faith* may to the full be try'd,  
 And that I thereby may the better see  
 How weak I am, when not upheld by thee  
 For underneath thy holy Arm I feel  
 Encompassing with *Strength*, as with a *Wall*  
 That, if the Enemy trip up my Heel,  
 Thou ready art to save me from a Fall.  
 To thee belong *Thanksgivings* over all.  
 And for thy tender Love, my God, my King  
 My *Heart* shall magnifie thee, all my Days  
 My *Tongue* of thy Renown shall daily sing:  
 My *Pen* shall also grateful Trophies raise,  
 As *Monuments* to thy Eternal Praise.

Kent 11th Mo.  
 1669.

T.

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Having finished my Business in *Kent*, I struck 1669.  
 into *Sussex*; and finding the Enemy endeavouring  
 still more strongly to beset me: I be-  
 took my self to the Lord for safety, in whom I  
 knew all help and Strength was; and thus pour-  
 forth my Supplication, directed

*To the Holy O N E.*

ETERNAL God, Preserver of all those  
 (Without respect of Person, or Degree)  
 who in thy Faithfulness their Trust repose,  
 And place their Confidence alone in Thee;  
 Be thou my Succour: for thou know'st that I  
 in thy Protection, LORD, alone rely.  
 Surround me, Father, with thy mighty Pow'r;  
 Support me daily by thine Holy Arm:  
 Preserve me faithful, in the Evil Hour;  
 Stretch forth *thine Hand*, to save me from all  
 Harm.  
 Be thou my *Helmet, Breastplate, Sword and Shield*:  
 And make my Foes before thy Power yield.  
 Teach me the Spirit'al Battel so to fight,  
 That when the Enemy shall me beset;  
 Arm'd *Cap-a-Pe*, with th' Armour of thy Light,  
 A perfect Conquest o'er him I may get:

1669. And with thy *Battle-Ax* may cleave the *Head*  
 Of him, who bites that part whereon I tread.  
 Then being from *Domestick* Foes fet free,  
 The *Cruelties* of *Men* I shall not fear;  
 But in thy Quarrel, *Lord*, undaunted be:

And, for thy sake, the Loss of all things bea  
 Yea, tho' in *Dungeon* lock'd, with Joy will fin  
 An ODE of Praise to thee, my God, my King

*Suffex*, 11th Mo.  
 1669.

T. B.

As soon as I had dispatch't the Business I was  
 about, I returned home without delay; and  
 my great Comfort, found my Wife well, and  
 my self very welcome to her: both which  
 esteemed as great Favours.

1670. Towards the latter part of the Summer fol  
 lowing, I went into *Kent* again; and in my  
 Passage through *London*, received the unwel  
 come News of the Loss of a very hopeful Youth  
 who had formerly been under my Care for Edu  
 cation. It was *Isaac Penington* (the second Son  
 of my worthy Friends *Isaac* and *Mary Penington*)  
 a Child of excellent natural Parts; whose great  
 Abilities bespoke him likely to be a great Man  
 had he lived to be a Man. He was designed  
 to be bred a *Merchant*; and before he was thought  
 ripe enough to be entred thereunto, his Parents  
 at some-bodies Request, gave leave that he

might



might go a Voyage to *Barbadoes*, only to spend 1670. a little time, see the Place, and be somewhat acquainted with the Sea, under the Care and Conduct of a choice Friend and Sailor, *John* of *London*, who was Master of a Vessel, and Traded to that Island: and a little Venture had with him, made up by divers of his friends; and by me among the rest. He made his Voyage thither very well; found the wat'ry Element agreeable; had his Health there; liked the Place; was much pleased with his Entertainment there; and was returning home, with a little Cargo, in Return for the Goods he carried out; when on a suddain, through Unwarily, he drop't over Board; and (the Vessel being under Sail, with a brisk Gale) was irrecoverably lost, notwithstanding the utmost Labour, Care and Diligence of the Master, and Sailors to have saved him.

This unhappy Accident took from the afflicted Master all the Pleasure of his Voyage; and he mourn'd for the Loss of this Youth, as if it had been his own, yea, only Son: for as he was in himself a Man of a worthy Mind; so the Boy, by his witty and handsome Behaviour in general, and his sequious Carriage towards him in particular, did very much wrought himself into his Favour. As for me, I thought it one of the sharpest strokes I had met with: for I both loved the Child very well, and had conceived great hopes of general Good from him; and it pierced me deeper to think how deeply it would pierce afflicted Parents.

1670. Sorrow for this Disaster was my Companion in this Journey, and I travelled the Roads under great Exercise of Mind, revolving in my Thoughts the manifold Accidents, which the *LIFE of Man* was attended with, and subjected to, and the great *Uncertainty of all Humane Things*; I could find no Center, no firm Basis for the *Mind of Man* to fix upon, but the Divine Power and Will of the *Almighty*. This Consideration wrought in my Spirit a sort of Contentment of what supposed *Happiness* or *Pleasure* the World, or the things that are in and of it, could of themselves yield; and raised my Contemplation higher: which, as it ripened, and came to some degree of Digestion, I breathed forth in mournful Accents, thus.

## Solitary THOUGHTS.

*On the Uncertainty of Humane Things*

Occasioned by the suddain Loss of an  
HOPEFUL YOUTH.

*Transibunt citò, quæ vos mansura putatis.*

Those things soon will pass away,  
Which ye think will always stay.

WHAT ground, alas, has any Man  
To set his Heart on things below  
Which, when they seem most like to stand,  
Fly, like an Arrow from a Bow!

Thi

1670.

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things subject to exterior Sense  
are to mutation most propence.  
stately Houses we Erect,  
And therein think to take Delight:  
in what a suddain are we Check't,  
And all our Hopes made groundless quite!  
The little Spark in Ashes lays  
That we were building half our Days.  
on Estate an Eye we cast,  
And Pleasure there expect to find;  
secret Providential Blast  
Gives Disappointment to our Mind.  
Who now's on-Top, e're long may feel  
The circling Motion of the Wheel:  
we our tender Babes embrace,  
And Comfort hope in them to have:  
alas, in what a little Space,  
Is Hope, with them, laid in the Grave!  
Whatever promiseth Content  
is, in a Moment, from us rent.  
This World cannot afford a thing,  
Which, to a well-composed Mind,  
Can any lasting Pleasure bring;  
But in its Womb its Grave will find.



1670. All things unto their Center tend :



What had \* Beginning will have End.

\* Under-  
stand  
this of  
Natural  
Things.

But is there nothing then that's sure,

For Man to fix his Heart upon?

Nothing that always will endure ;

When all these transient things are gone ;  
Sad State ! where Man, with Grief oppress'd,  
Finds nought whereon his Mind may rest.

O yes ! There is a God above,

Who unto Men is also nigh :

On whose unalterable Love

We may with Confidence rely.

No Disappointment can befall

Us, having him that's *All in All*.

If unto him we Faithful be

It is impossible to miss

Of whatsoever he shall see

Conducibile unto our Bliss.

What can of Pleasure him prevent,

Who hath the Fountain of Content ?

In Him alone if we delight,

And in his Precepts Pleasure take ;

We shall be sure to do aright,

\*Tis not his Nature to forsake.

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Kent, 7b  
1670.

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A proper Object's He alone,  
For Man to set his Heart upon.

1670.



——— *Domino Mens nixa quieta est.*

*The Mind which upon God is stay'd,  
Shall with no Trouble be dismay'd.*

Kent, 7bris 4to  
1670.

T. E.

A Copy of the foregoing Lines, inclosed in a Letter of *Condoleance*, I sent by the first Post into *Buckinghamshire*, to my dear Friends the afflicted Parents: And upon my Return home, going to visit them, we sat down and solemnly mixed our Sorrows and Tears together.

About this time (as I remember) it was, that some Bickerings happening between some *Baptists*, and some of the People called *Quakers* in or about *High-Wiccomb* in *Buckinghamshire*; occasioned by some reflecting Words a *Baptist*-Preacher had publickly uttered in one of their Meetings there, against the *Quakers* in general, and *W. Penn* in particular: it came, at length, to this Issue, that a Meeting for a publick Dispute was appointed, to be holden at *West-Wiccomb*, between *Jeremy Ives* (who espoused his Brother's Cause) and *W. Penn*.

To this Meeting, it being so near me, I went; rather to Countenance the Cause, than for any Delight I took in such Work: for indeed, I have rarely found the Advantage, equivalent to the  
Trouble

1670. Trouble and Danger, arising from those Contests.  
 W For which Cause I would not chuse them, as, being justly engaged, I would not refuse them.

The Issue of this proved better than I expected. For *Ives* having undertaken an Ill Cause, to argue against the *Divine Light*, and *Universal Grace*, conferr'd by God on all Men; when he had spent his Stock of Arguments, which he brought with him on that Subject: finding his Work go on heavily, and the Auditory not well satisfied; stept down from his Seat, and departed, with purpose to have broken up the Assembly. But, except some few of his Party, who followed him, the People generally stay'd, and were the more attentive to what was afterwards delivered amongst them. Which *Ives* understanding came in again, and in an angry railing Manner, expressing his Dislike that we went not all away when he did, gave more Disgust to the People.

After the Meeting was ended, I sent to my Friend *I. P.* (by his Son and Servant, who returned Home, though it was late, that Evening) a short Account of the Business in the following *Distich*.

*Prævaluit VERITAS: Inimici Terga dedere:*  
*Nos sumus in tuto; Laus tribuenda Deo.*

Which may be thus Englished.

*Truth* hath prevail'd; the Enemies did fly:  
 We are in Safety; Praise to God on high.

But



But both they and we had quickly other 1670. Work found us: It soon became a stormy time. The Clouds had been long gathering, and threatened a Tempest. The Parliament had sate some time before, and hatched that unaccountable Law, which was called *The Conventicle Act*: (If that may be allowed to be called a Law, by whomsoever made) which was so directly contrary to the Fundamental Laws of *England*, to common Justice, Equity and right Reason; as this manifestly was. For

1<sup>st</sup>, It brake down and overrun the Bounds and Banks, anciently set for the Defence and Security of *Englishmens* Lives, Liberties and Properties, viz. *Tryal by Juries*. Instead thereof directing and authorizing Justices of the Peace (and that too privately, out of *Sessions*) to Convict, Fine, and by their Warrants Distrein upon Offenders against it; directly contrary to the *Great Charter*.

2. By that Act, the Informers (who Swear for their own Advantage, as being thereby entitled to a Third Part of the Fines) were many times concealed, driving on an underhand private Trade: so that Men might be, and often were Convicted and Fined, without having any Notice or Knowledge of it, till the Officers came and took away their Goods, nor even then could they tell by whose Evidence they were convicted. Than which, what could be more opposite to common Justice? which requires that every Man should be openly charged, and have his Accuser Face to Face, that he might both

1670. both Answer for himself before he be convicted, and object to the Validity of the Evidence given against him.

3. By that Act, the Innocent were punished for the Offences of the Guilty. If the Wife or Child was convicted of having been at one of those Assemblies, which by that Act was adjudged Unlawful; the Fine was levied on the Goods of the Husband or Father of such Wife or Child: though he was neither present at such Assembly, nor was of the same Religious Perswasion that they were of; but perhaps an Enemy to it.

4. It was left in the arbitrary Pleasure of the Justices to lay half the Fine for the House or Ground where such Assembly was holden, and half the Fine for a pretended unknown Preacher; and the whole Fines of such and so many of the Meeters as they should account Poor, upon any other or others of the People, who were present at the same Meeting (not exceeding a certain limited Sum;) without any regard to Equity or Reason. And yet (such Blindness doth the *Spirit of Persecution* bring on Men, otherwise sharp sighted enough) that this Unlawful, Unjust, Unequal, Unreasonable and Unrighteous Law took place in (almost) all Places, and was vigorously prosecuted against the Meetings of *Dissenters* in general; though the Brunt of the Storm fell most sharply on the People called *Quakers*: not that it seemed to be more particularly levelled at them: but that they stood more fair, steady and open, as a But to receive all the

Shot

Shot that came, while some others found means, 1670.  
and freedom to retire to Coverts for Shelter. W

No sooner had the Bishops obtained this Law, for suppressing all other Meetings but their own, but some of the Clergy of most Ranks, and some others too, who were over-much bigotted to that Party, bestirr'd themselves with might and main, to find out and Encourage the most profligate Wretches to turn Informers; and to get such Persons into Parochial Offices, as would be most obsequious to their Commands, and ready at their Beck, to put it into the most rigorous Execution. Yet it took not alike in all Places; but some were forwarder in the Work than others, according as the Agents intended to be chiefly imployed therein, had been pre-disposed thereunto.

For in some Parts of the Nation care had been timely taken, by some not of the lowest Rank, to chuse out some particular Persons (Men of sharp Wit, close Countenances, pliant Tempers and deep Dissimulation) and send them forth among the *Se&taries*, so called; with Instructions to thrust themselves into all Societies, Conform to all, or any sort of Religious Profession, *Proteous*-like change their Shapes, and transform themselves from one Religious Appearance to another, as occasion should require. In a word, To be all things to all: not that they might win some; but that they might (if possible) ruin all, at least many.

The Drift of this Design was, That they who imployed them might, by this means, get a full  
Account




1670. Account what Number of *Dissenters Meetings* of every sort, there were in each County; and where kept: what Number of Persons frequented them, and of what Ranks; who amongst them were Persons of Estate, and where they lived: that when they should afterwards have troubled the Waters, they might the better know where, with most Advantage, to cast their Nets.

He, of these Emisaries, whose Post was assigned him in this County of *Bucks*, adventured to thrust himself upon a *Friend*, under the counterfeit Appearance of a *Quaker*: but being by the Friend suspected, and thereupon dismiss'd, he was forced to betake himself to an Inn or Alehouse for Accommodation. Long he had not been there, ere his unruly Nature (not to be long kept under by the Curb of a feigned Sobriety) broke forth into open Prophaneness: so true is that of the POET,

*Naturam expellas furcâ licet, usq; recurret.*

To Fudling now falls he with those whom he found Tippling there before; and who but he amongst them! In him was then made good the Proverb, *In Vino Veritas*: for in his Cups he put out with that, which was, no doubt, to have been kept a Secret. 'Twas to his Pot-Companions, that (after his Head was somewhat heated with strong Liquors) he discovered that he was sent forth by Dr. *Mew*, the then Vice-Chancellor of *Oxford*, on the Design before related, and under the Protection of Justice *Morton*, a

Warrant

Warrant under whose Hand and Seal he there 1670.  
produced. 

Sensible of his Error too late (when Sleep had restored him to some degree of Sense) and discouraged with this ill Success of his Attempt upon the *Quakers*, he quickly left that Place; and crossing through the Country, cast himself among the *Baptists*, at a Meeting which they held in a private Place: of which the over-easie Credulity of some that went among them (whom he had craftily insinuated himself into) had given him Notice. The Entertainment he found amongst them, deserved a better Return than he made them. For, having smoothly wrought himself into their good Opinion, and cunningly drawn some of them into an unwary Openness, and Freedom of Conversation with him, upon the unpleasing Subject of the Severity of those Times; he most villanously impeached one of them (whose Name was — *Head-ach*, a Man well reputed amongst his Neighbours) of having spoken *Treasonable Words*: and thereby brought the Man in danger of losing both his Estate and Life; had not a seasonable Discovery of his abominable Practices elsewhere (imprinting Terror, the Effect of Guilt upon him) caused him to fly both out of the Court and Country; at that very instant of Time, when the honest Man stood at the Bar, ready to be arraigned upon his false Accusation.

This his false Charge against that *Baptist*, left him no further room to play the Hypocrite in those Parts. Off therefore go his Cloak and Vizor.

1670. Vizor. And now he openly appears, in his proper Colours, to disturb the Assemblies of God's People: which was indeed the very End, for which the Design at first was laid.

But because the Law provided, *That a Conviction must be grounded upon the Oaths of two Witnesses*; it was needful for him, in order to the carrying on his intended Mischief, to find out an Associate, who might be both sordid enough for such an Employment, and vicious enough to be his Companion.

This was not an easie Task: yet he found out one, who had already given an Experiment of his Readiness to take other Mens Goods: being not long before released out of *Alesbury-Goal*, where he very narrowly escaped the Gallows, for having Stolen a Cow.

The Names of these Fellows being yet unknown, in that Part of the Country where they began their Work; the former, by the general Voice of the Country, was called *The Trepan*: the latter, *The Informer*; and, from the Colour of his Hair, *Red-head*. But in a little time the *Trepan* called himself *John Poulter*: adding withal, That Judge *Morton* used to call him *John for the King*; and that the A. B. of *Canterbury* had given him a *Deaconry*. That his Name was indeed *John Poulter*, the reputed Son of one—*Poulter*, a Butcher in *Salisbury*; and that he had long since been there branded for a Fellow egregiously Wicked and Debauched, we were assured by the Testimony of a young Man, then living in *Amersham*, who both was his Countryman,



man, and had known him in *Salisbury*: as well 1670.  
by a Letter from an Inhabitant of that Place; w  
whom his Course of Life had been well known.

His Comrade, who for some time was only  
called *The Informer*, was named *Ralph Lacy* of  
*Ri(borough)*; and Sirnamed the *Cow-stealer*.

These agreed between themselves where to  
make their first Onset (which was to be, and was,  
in the Meeting of the People called *Quakers*,  
then holden at the House of *William Russell*, cal-  
led *Jourden's*, in the Parish of *Giles-Chalfont* in  
the County of *Bucks*) that which was wanting  
to their Accommodation, was a Place of Har-  
bour, fit for such Beasts of Prey to lurk in: for  
Assistance wherein Recourse was had to Parson  
*Philips*; none being so ready, none so willing,  
none so able to help them, as he.

A Friend he had in a Corner, a Widow-Wo-  
man; not long before one of his Parishioners.  
Her Name was *Anne Dell*; and at that time  
she lived at a Farm called *Whites*, a By-place in  
the Parish of *Beconsfield*, whither she removed  
from *Hitchindon*. To her these Fellows were  
recommended, by her old Friend the Parson.  
He, with all readiness, received them; Her  
house was at all times open to them: what she  
had, was at their Command.

Two Sons she had at home with her, both at  
Man's Estate; to the Eldest of which her Maid-  
servant, not long before, had laid a Bastard:  
which Infamy to smother up proved Expensive  
to them. The younger Son (whose Name was  
*John Dell*) hoping, by the Pillage of his honest  
T Neigh-

1670. Neighbours, to regain what the Incontinency of his lustful Brother had mis-spent; lifted himself in the Service of his Mothers New Guests, to attend on them, as their Guide, and to inform them (who were too much Strangers to pretend to know the Names of any of the Persons there whom they should inform against.

Thus consoled, thus in a triple League confederated, on the 24th Day of the *Fifth Month* (commonly called *July*) in the Year 1670, they appeared openly, and began to Act their intended Tragœdy upon the *Quakers Meeting*, at the Place aforesaid; to which I belonged, and at which I was present. Here the chief Actor *Poulter*, behaved himself with such impetuous Violence, and brutish Rudeness, as gave Occasion for Enquiry who, or what, he was. And being soon discovered to be the *Trepan*, so infamous, and abhor'd by all sober People; and afterwards daily detected of gross Impieties, and even Capital Crimes (such as *Christ'ning* (so the common Term is) of a Cat in contempt of the Practice which is used by many upon Children naming it *Catharine-Catherina*, in derision of the then Queen; And the Felonious taking of certain Goods from one of *Brainford*; whom he cheated of Money. These things raising an Out-cry in the Country upon him, made him consult his own Safety; and leaving his Part to be Acted by others, quitted the Country as soon as he could.

He being gone, Satan soon supplied his Place by sending one *Richard Aris*, a broken Ironm

of *Wiccomb*, to join with *Lacy* in this Service; 1670.  
prompted thereto, in hopes that he might there-  
repair his broken Fortunes.

Of this New Adventurer this single Charac-  
ter may serve, whereby the Reader may make  
Judgment of him, as of the Lion by his Paw;  
that at the Sessions, holden at *Wiccomb* in Octo-  
ber then last past, he was openly accused of  
having enticed one *Harding*, of the same Town,  
to be his Companion and Associate in Robbing  
the Highway; and Proof offered to be made,  
that he had made Bullets in order to that Ser-  
vice: Which Charge *Harding* himself, whom  
he had endeavoured to draw into that hainous  
Wickedness, was ready in Court to prove upon  
Oath; had not the Prosecution been discounten-  
anced and smothered.

*Lacy* (the Cow-stealer) having thus got *Aris*  
the intended Highway-man) to be his Com-  
panion; they came (on the 21st of the Month cal-  
led *August*, 1670.) to the Meeting of the People  
called *Quakers*, where *Lacy* with *Poulter* had  
been a Month before; and taking for granted  
that the same, who had been there before, were  
there then, they went to a Justice of the Peace  
called *Sir Thomas Clayton*, and Swore at all ad-  
venture, against one *Thomas Zachary* and his  
Wife (whom *Lacy* understood to have been there  
a Month before) that they were then present  
at that Meeting: Whereas neither the said *Tho-*  
*mas Zachary* nor his Wife were at that Meeting;  
nor were both of them at *London* (above Twen-  
ty Miles distant) all that Day; having been



1670. there sometime before and after. Which notwithstanding, upon this false Oath of these false Men, the Justice laid Fines upon the said *Thomas Zachary*, of 10 *l.* for his own Offence, 10 *l.* for his Wife's, and 10 *l.* for the Offence of a pretended Preacher (though indeed there was none any that preached at that Meeting that Day) and issued forth his Warrant to the Officers of *Beaconsfield* (where *Thomas Zachary* dwelt) for the levying of the same upon his Goods.

I mention these things thus particularly (though not an immediate Suffering of my own;) for the cause, in the Consequence thereof, it occasioned no small Trouble and Exercise to me.

For when *Thomas Zachary*, returning Home from *London*, understanding what had been done against him; and advising what to do, was informed by a Neighbouring *Attorney*, that his remedy lay in appealing from the Judgment of the Convicting Justice, to the *General Quarter Sessions* of the Peace: he thereupon ordering the said *Attorney* to draw up his Appeal in Form of Law, went himself with it, and tendered it to the Justice. But the Justice, being a Man neither well principled, nor well natured; and unwilling that he should lose the Advantage, both of his present Conviction, and future Service of such bold Informers were likely to be: fell sharp upon *Thomas Zachary*, charging him that he had behaved unjustly; and that his Suffering was not on a Religious Account.

This rough and unjust Dealing engaged the 1670.  
 good Man to enter into further Discourse with  
 Justice, in defence of his own Innocency.  
 from which Discourse the insidious Justice, tak-  
 ing offence at some Expression of his, charged  
 him with saying, *The Righteous are Oppressed, and*  
*Wicked go Unpunished.* Which the Justice in-  
 interpreting to be a Reflection on the Govern-  
 ment, and calling it an *high Misdemeanour*; re-  
 quired Sureties of the good Man to answer it at  
 the next *Quarter Sessions*, and in the mean time  
 to be bound to his good Behaviour, But, he,  
 well knowing himself to be Innocent of having  
 broken any Law, or done in this Matter any E-  
 vil, could not answer the Justices Unjust De-  
 mand; and therefore was sent forthwith a Pri-  
 soner to the County Goal.

By this Severity, it was thought, the Justice  
 designed, not only to wreak his Displeasure on  
 the good Man; but to prevent the further Pro-  
 secution of his Appeal: Whereby he should at  
 once both Oppress the Righteous; by the Levy-  
 ing of the Fines unduly imposed upon him;  
 and secure the informers from a Conviction of  
*perjurious* Perjury, and the Punishment due there-  
 to, that so they might go on, without Controul,  
 in the wicked Work they were engaged in.  
 But so great Wickedness was not to be suffer-  
 ed to go unpunished, or at least undiscovered.  
 Therefore, although no way could be found at  
 present, to get the good Man released from his  
 unjust Imprisonment: Yet that his Restraint  
 might not hinder the Prosecution of his Appeal,

1670. on which the Detection of the Informers V  
 many depended: Consideration being had ther  
 of amongst some Friends, the Management  
 the Prosecution was committed to my Care, wh  
 was thought (with respect at least to Leisure  
 and disengagement from other Business) most  
 to attend it; and very willingly I undertook

Wherefore at the next general *Quarter-Session*  
 of the Peace, holden at *High-Wiccomb* in Oct  
 ber following, I took care that Four Substant  
 Witnesses, Citizens of unquestionable Cred  
 should come down from *London*, in a Coa  
 and four Horses, hired on purpose.


These gave so punctual and full Evidenc  
 that *Thomas Zachary* and his Wife were in *Lon*  
 all that Day, whereon the Informers had Swor  
 them to have been at an Unlawful Meeting, a  
 place more than Twenty Miles distant fro  
*London*, that, notwithstanding what Endeavou  
 were used to the contrary, the Jury found the  
*Not Guilty*. Whereupon the Money deposit  
 for the Fines, at the Entering of the Appe  
 ought to have been returned: and so was T  
 Pounds of it; but the rest of the Money bei  
 in the Hand of the Clerk of the Peace, wh  
 Name was *Wells*, could never be got out aga

*Thomas Zachary* himself was brought fro  
*Alesbury* Goal to *Wiccomb*, to receive his Try  
 and though no Evil could be charged upon hi  
 yet Justice *Clayton*, who at first committed hi  
 displeased to see the Appeal Prosecuted, and t  
 Conviction he had made set aside, by Impo  
 tunity prevailed with the Bench to rema

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 essions.

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him to Prison again, there to lie until another 1670.  
Sessions. 

While this was doing, I got an Indictment drawn up against the Informers, *Aris* and *Lacy*, for wilful Perjury, and caused it to be delivered to the Grand Jury; who found the Bill. And although the Court adjourned from the Town Hall to the Chamber at their Inn (in favour, as it was thought, to the Informers, on Supposition we would not pursue them thither;) yet thither they were pursued: and there being two Counsellors present from *Windsor* (the Name of the one was *Starkey*, and of the other, as I remember, *Forster*; the former of which I had before retained upon the Tryal of the Appeal) I now retained them both, and sent them into Court again, to Prosecute the Informers upon this Indictment, which they did so smartly, that the Informers (being present, as not suspecting any such sudden Danger) were of necessity called to the Bar, and Arraigned; and having pleaded *Not Guilty*, were forced to enter a Traverse, to avoid a present Commitment: All the Favour the Court could shew them, being to take them Bail one for the other (though probably both not worth a Groat) else they must have gone to Goal for want of Bail, which would have put them besides their Business, spoil'd the Informing Trade, and broke the Design; whereas now they were turned loose again, to do what Mischief they could, until the next Sessions.

Accordingly they did what they could, and yet could make little or no Earnings at it: For

1670. this little step of Prosecution had made them so known, and their late apparent Perjury had made them so detestable; that even the common sort of bad Men shunned them, and would not willingly yield them any Assistance.

The next Quarter-Sessions was holden at *Alebury*, whither we were fain to bring down our Witnesses again from *London*, in like manner, and at like Charge (at the least) as before. And though I met with great Discouragements in the Prosecution, yet I followed it so vigorously, that I got a Verdict against the Informers for wilful Perjury: and had forthwith taken them up, had not they forthwith fled from Justice, and hid themselves. However, I moved by my *Attorney* for an Order of Court, directed to all *Mayors*, *Bayliffs*, *High Constables*, *Petty Constables*, and other Inferiour Officers of the Peace, to Arrest and take them up, where-ever they should be found within the County of *Bucks*: and bring them to the County Goal.

The Report of this so terrified them, that, of all things dreading the Misery of lying in a Goal (out of which they could not hope for Deliverance, otherwise than by, at least, the Loss of their Ears) they, hopeless now of carrying on their Informing Trade, disjoyned; and one of them (*Aris*) fled the Country: So that (what-ever Gallows caught him) he appeared no more in this Country. The other (*Lacy*) lurked privately, for a while, in Woods and By-places, till Hunger and Want forced him out; and then, casting himself upon an hazardous Adventure

(which

which yet was the best, and proved to him the 1670.  
best Course he could have taken) he went di-  
rectly to the Goal (where, he knew, the Inno-  
cent Man suffered Imprisonment by his Means,  
and for his sake :) where asking for, and being  
brought to *Thomas Zachary*, he cast himself on  
his Knees, at his Feet ; and with appearance of  
sorrow, confessing his Fault, did so earnestly beg  
for Forgiveness, that he wrought upon the ten-  
der Nature of that very good Man, not only to  
set him in hopes of Mercy, but to be his Advo-  
cate by Letter to me, to mitigate, at least, if  
not wholly to remit the Prosecution. To which  
I so far only consented, as to let him know, I  
would suspend the Execution of the Warrant up-  
on him, according as he behaved himself, or  
until he gave fresh Provocation. At which Mes-  
sage the Fellow was so overjoyed, that, relying  
with Confidence thereon, he returned openly  
to his Family and Labour, and applied himself  
to Business (as his Neighbours observed and re-  
ported) with greater Diligence and Industry,  
than he had ever done before.

Thus began, and thus ended, the Informing-  
Trade, in these Parts of the County of *Bucks* ;  
the ill Success that these first Informers found,  
discouraging all others, how Vile soever, from  
attempting the like Enterprize there ever after.  
And though it cost some Money to carry on the  
Prosecution ; and some Pains too : Yet, for every  
Shilling so spent, a Pound, probably, might be  
saved, of what (in all likelihood) would have  
been lost, by the Spoil and Havock that might  
have



1670. have been made, by Distresses taken on their Informations.

But so Angry was the Convicting Justice (whatever others, of the same Rank were) at this Prosecution, and the loss thereby of the Service of those *Honest Men*, the *Perjur'd Informers*. For as I heard an *Attorney* (one *Hitchcock* of *Andover*, who was their Advocate in Court) say *A great Lord, a Peer of the Realm, called them in a Letter directed to him; whereby he recommended to him the Care and Defence of them and their Cause; that he prevailed to have the Oath of Allegiance tendered in Court to Thomas Zachary* which he knew he would not take, because he could not take any Oath at all; by which Snare he was kept in Prison a long time after; and (as far as I remember) until a general Pardon released him.

But though it pleased the Divine Providence (which sometimes vouchsafeth to bring Good out of Evil) to put a stop (in a great Measure at least) to the Prosecution here begun: Yet in other Parts, both of the City and Country, it was carried on with very great Severity and Rigour; the worst of Men, for the most part, being set up for *Informers*; the worst of Magistrates encouraging and abetting them; and the worst of the Priests (who first began to blow the Fire) now seeing how it took, spread and blazed, Clapping their Hands, and Hallowing them on to this Evil Work.

The Sense whereof, as it deeply affected my Heart with a Sympathizing Pity for the Oppressed

their  
ed Sufferers : So it raised in my Spirit an Holy 1670.  
Disdain, and Contempt of that Spirit and its  
Agent ; by which this ungodly Work was stir-  
red up, and carried on. Which at length brake  
forth in an Expostulatory POEM, under the  
Title of *GIGANTOMACHIA* (*The Wars*  
*of the Giants against Heaven.*) Not without some  
Allusion to the Second Psalm, thus.

**W**HY do the Heathen in a brutish Rage,  
Themselves against the Lord of Hosts  
Engage !

Why do the frantick People entertain  
Their Thoughts upon a thing that is so vain !

Why do the Kings themselves together set !

And why do all the Princes them abet !

Why do the Rulers to each other speak

After this foolish manner, *Let us break*

*Their Bonds asunder ! Come let us make hast,*

*With joint Consent, their Cords from us cast.*

Why do they thus joyn Hands ! and Counsel take

Against the *Lord's Anointed !* This will make

Him, doubtless, Laugh ; who doth in Heaven Sit :

The *Lord* will have them in Contempt for it.

His fore Displeasure on them he will wreak :

And in his Wrath will he unto them Speak.

For

1670. For on his Holy Hill of *Sion*, He  
 His King hath set to Reign; *Scepters* must be  
 Cast down before him: *Diadems* must lie  
 At foot of him, who sits in Majesty  
 Upon his Throne of Glory; whence he will  
 Send forth his fiery Ministers, to Kill  
 All those his Enemies, who would not be  
 Subject to his Supream Authority.

Where then will ye appear, who are so far  
 From being *Subjects*, that ye *Rebels* are  
 Against his Holy Government; and strive  
 Others from their Allegiance too to drive;  
 What *Earthly Prince* such an *Affront* wou'd bear  
 From any of his Subjects, shou'd they dare  
 So to encroach on his Prerogative!  
 Which of them wou'd permit that Man to *live*!  
 What shou'd it be adjudg'd but *Treason*? And  
 Death he must suffer for it, out of hand.

And shall the *King of Kings* such *Treason* see  
 Acted against him, and the Traytors be  
 Acquitted! No, *Vengeance* is his: and they  
 That him *Provoke*, shall know he will repay.

And of a Truth, provoked he hath been,  
 In an high Manner, by this daring Sin.

Of



Of Usurpation, and of Tyranny 1670.

Over Mens *Consciences*, which should be free  
To Serve the *Living God*, as he requires,  
And as his Holy Spirit them Inspires.  
For Conscience is an Inward thing, and none,  
Can govern that aright, but God alone.  
Nor can a well-Informed Conscience low'r  
Her Sails to any Temporary Pow'r;  
Or bow to Mens Decrees: For that wou'd be  
Treason in a Superlative Degree;  
For God alone can Laws to Conscience give,  
And that's a Badge of his **PREROGATIVE**.

This is the Controversie of this Day,  
Between the Holy God, and sinful Clay.  
God hath, throughout the Earth, Proclaim'd,  
that he  
Will over Conscience hold the Sov'raignty;  
That he the Kingdom to himself will take,  
And in Man's Heart his Residence will make:  
From whence his Subjects shall such Laws  
receive,

As please his *Royal Majesty* to give.

Man heeds not this: but most audaciously  
Says, *Unto me belongs Supremacy*:

*And*

1670. *And all Mens Consciences, within my Land,  
Ought to be subject unto my Command.*

God, by his Holy Spirit, doth direct  
His People how to Worship: And expect  
Obedience from them. Man says, *I ordain,  
That none shall Worship in that way, on pain  
Of Prison, Confiscation, Banishment;  
Or being to the Stake, or Gallows, Sent.*

God, out of Babylon, doth People call:  
Commands them to forsake her Ways, and all  
Her sev'ral sorts of Worship, to deny  
Her whole Religion, as *Idolatry.*

Will Man thus his usurped Pow'r forgo,  
And lose his ill-got Government? Oh no:  
But out comes his Enacted, be't, *That all  
Who, when the Organs Play, will not down fall  
Before this Golden Image, and adore  
What I have caus'd to be set up; therefore  
Into the fiery Furnace shall be cast:  
And be consumed with a flaming Blast.*  
Or, in the mildest Terms, Conform, or Pay  
So much a Month, or so much ev'ry Day;  
Which we will Levy on you, by Distress,  
Sparing nor Widow, nor the Fatherless:

*And*

And if you have not what will Satisfie,  
 Are like in Prison, during Life, to lie.

1670.



Christ says, Swear not : but Man says, Swear,  
 In Prison, *præmunir'd*, until you Die. (or lie

Man's Ways are, in a Word, as Opposite  
 To God's, as Midnight-Darkness is to Light.  
 And yet fond Man doth strive with *Might* and  
*Main*

By *Penal Laws*, God's People to constrain  
 To Worship *What, When, Where, How* he  
 thinks fit ;

And to whatever he Injoyns, submit.

What will the Issue of this Contest be !  
 Which must give place, the Lord's, or Man's  
 Decree !

Will Man be in the Day of *Battle*, found  
 Able to keep the Field, maintain his Ground,  
 Against the mighty God ! No more than can  
 The lightest *Chaff* before the Winnowing Fan :  
 No more than *Straw* cou'd stand before the  
 Flame ;

Or smallest *Atoms*, when a Whirlwind came.

The LORD (who in Creation, only said,  
*Let us make Man*, and forthwith Man was made)  
 Can,



1670. Can, in a Moment, by one Blast of Breath,  
 Strike all Mankind with an Eternal Death.  
 How soon can God all Man's Devices quash,  
 And, with his Iron Rod, in Pieces dash  
 Him, like a Potter's Vessel! None can stand  
 Against the Mighty Power of his Hand.

Be therefore wise, ye Kings; instructed be,  
 Ye Rulers of the Earth, and henceforth see  
 Ye serve the Lord in Fear: and stand in awe  
 Of sinning any more against his Law,  
 His *Royal Law of Liberty*; to do  
 To others as you'd have them do to you.  
 Oh stoop, ye *mighty Monarchs*, and let none  
 Reject his Government; but kiss the Son  
 While's Wrath is but a little kindled, lest  
 His Anger burn, and you that have transgress'd  
 His Law so oft; and wou'd not him obey,  
 Eternally shou'd perish from the Way;  
 The Way of *God's Salvation*. where the Just  
 Are blest'd, who in the Lord do put their trust.

*Felix quem faciunt aliena Pericula cautum.*

———— Happy's He,  
 Whom others Harms do wary make to be.

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As

As the unreasonable Rage, and furious Violence of the Persecutors had drawn the former Expostulation from me : so, in a while after, my Heart being deeply affected with a Sense of the great Loving-kindness, and tender Goodness of the LORD to his People, in bearing up their spirits in their greatest Exercises, and preserving them through the sharpest Tryals, in a faithful Testimony to his blessed Truth, and opening, in due time, a Door of Deliverance to them, I could not forbear to celebrate his Praises in the following Lines, under the Title of

*A SONG of the Mercies and Deliverances of the LORD.*

**H**AD not the Lord been on our Side,  
May *Israel* now say,

We were not able to abide

The Tryals of that Day.

When Men did up against us rise,

With Fury, Rage and Spight ;

Hoping to catch us by surprize,

Or run us down by Might.

Then had not God for us arose,

And shewn his mighty Pow'r ;

We had been swallow'd by our Foes,

Who waited to devour.

U

When

1671.



When the joint-Pow'rs of Death and Hell  
Against us did combine :

And, with united Forces, fell

Upon us, with design

To Root us out : then had not God

Appear'd to take our Part,

And them chastized with his Rod,

And made them feel the Smart :

We then had overwhelmed been,

And trodden in the Mire,

Our Enemies on us had seen

Their cruel Hearts Desire.

When *Ston'd*, when *Stock't*, when rudely *struck*

Some, to the Waste, have been,

(Without regard of Sex) and whip't,

Until the Blood did spin :

Yea, when their *Skins*, with *Stripes look't black*,

Their Flesh to Jelly beat,

Enough to make their Sinews crack,

The Lashes were so great :

Then had not God been with them, to

Support them, they had dy'd ;

His Pow'r it was, that bore them thro',

Nothing cou'd do't beside.

When



When into Prisons we were throng'd

(Where *Pestilence* was rife,)

1671.

W

By bloody-minded Men, that long'd

To take away our Life:

Then had not God been with us, we

Had perish't there, no doubt;

'Twas He preserv'd us there, and He

It was that brought us out.

When Sentenced to Banishment

Inhumanly we were;

To be from Native Country sent,

From all that Men call *dear*:

Then had not God been pleas'd t' appear,

And take our Cause in hand;

And struck them with a pannick Fear,

Which put them to a stand.

Nay, had he not great Judgments sent,

And compass'd them about;

They were, at that time, fully bent

To root us wholly out.

Had he not gone with them that went,

The Seas had been their Graves:

Or, when they came where they were sent,

They had been Sold for Slaves.

1671.



But God was pleas'd still to give  
Them Favour where they came ;  
And in his Truth they yet do live,  
To Praise his Holy Name.  
And now afresh do Men contrive  
Another wicked Way,  
Of our Estates us to deprive,  
And take our Goods away.  
But will the Lord (who, to this Day,  
Our Part did always take)  
Now leave us, to be made a Prey ;  
And that too for his sake?  
Can any one, who calls to Mind  
Deliverances past ;  
Discourag'd be at what's behind,  
And murmur now at last !  
O that no unbelieving Heart  
Among us may be found,  
That from the Lord wou'd now depart ;  
And, Coward like, give ground.  
For, without doubt, the God we serve  
Will still our Cause defend ;  
If we from him do never swerve,  
But trust him to the End.

What

What if our Goods, by Violence,  
From us be torn, and we,  
Of all things but our Innocence,  
Should wholly stripped be?  
Would this be more than did befall  
Good *Job*? Nay sure, much less:  
He lost Estate, Children and all;  
Yet he the Lord did bless.  
But did not God his Stock augment,  
Double what 'twas before?  
And this was writ to the Intent  
That we should hope the more.  
View but the Lillies of the Field,  
That neither Knit, nor Spin:  
Who is it that to them doth yield  
The Robes they're decked in?  
Doth not the Lord the Ravens feed,  
And for the Sparrows care?  
And will not He, for his own Seed,  
All needful things prepare?  
The Lions shall sharp Hunger bear,  
And pine for lack of Food:  
But who the Lord do truly Fear  
Shall nothing want that's good.




1671. Oh! which of us can now diffide  
 That God will us defend,  
 Who hath been always on our Side,  
 And will be to the End.

*Spes confisa Deo nunquam confusa recedet.*

Hope, which on God is firmly grounded,  
 Will never fail, nor be confounded.

1672. Scarce was the before-mentioned Storm  
 outward Persecution from the Government, blow  
 over; when Satan rais'd another Storm, of a  
 other kind, against us on this Occasion. The  
 foregoing Storm of Persecution, as it lasted long  
 so, in many Parts of the Nation, and particu  
 larly at London, it fell very sharp and violent  
 especially on the Quakers. For they having no  
 Refuge, but God alone, to fly unto, could not  
 dodge and shift to avoid the Suffering; as others  
 of other Denominations could, and in the  
 worldly Wisdom and Policy did; altering the  
 Meetings, with respect both to Place and Time  
 and forbearing to meet, when Forbidden, and  
 kept out of their Meeting-Houses. So that of the  
 several Sorts of Dissenters, the Quakers only held  
 up a publick Testimony, as a Standard or Ensign  
 of Religion, by keeping their Meeting duly and  
 fully, at the accustomed Times and Places (as  
 long as they were suffered to Enjoy the Use of  
 their Meeting-Houses:) and when they were  
 shut up, and Friends kept out of them by Force


they assembled in the Streets, as near to their 1672.  
Meeting-Houses as they could. 

This bold, and truly Christian Behaviour in  
the *Quakers* disturbed, and not a little displeas-  
ed the *Persecutors*; who fretting complained,  
that the *Stubborn Quakers brake their Strength, and*  
*kept off the Blow from those other Dissenters, whom,*  
*they most feared, so they principally aimed at.*  
For indeed the *Quakers* they rather despised,  
than feared; as being a People, from whose  
peaceable both *Principles* and *Practices*, they held  
themselves secure from Danger: whereas hav-  
ing suffered severely, and that lately too, by  
being under the other Dissenters; they thought  
they had just cause to be apprehensive of danger  
from them, and good reason to suppress them.  
On the other hand, the more Ingenious a-  
mongst other Dissenters, of each Denomination,  
 sensible of the Ease they enjoyed by our bold  
and steady Suffering (which abated the Heat of  
the *Persecutors*, and blunted the Edge of the  
sword, before it came to them) frankly acknow-  
ledged the Benefit received; calling us *The Bul-*  
*work that kept off the Force of the Stroke from them,*  
and praying *That we might be preserved, and en-*  
*abled to break the Strength of the Enemy:* nor  
could some of them forbear (those especially  
who were called *Baptists*) to express their kind  
and favourable Opinion of us, and of the Prin-  
ciples we profess'd; which emboldened us to  
go thro' that, which but to hear of was a Ter-  
ror to them.

1672. This their Good-will rais'd Ill-will in some of their Teachers against us; who, though willing to reap the Advantage of a Shelter, by a Retreat behind us, during the time that the Storm lasted: yet, partly through an Evil Emulation, partly through Fear, lest they should lose some of those Members of their Society, who had discovered such favourable Thoughts of our Principles and us; they set themselves, as soon as the Storm was over, to represent us in as ugly a Dress, and in as frightful Figure to the World; as they could invent, and put upon us.
1673. In order whereunto one *Thomas Hicks*, Preacher among the *Baptists* at *London*, took upon him to write several Pamphlets successively under the Title of *A Dialogue between a Christian and a Quaker*; which were so craftily contrived, that the unwary Reader might conclude them to be (not merely Fictions, but) real Discourses actually held between one of the People called *Quaker*, and some other Person. In these feigned Dialogues, *Hicks* (having no regard to Justice, or common Honesty) had made his Counterfeit *Quaker* say whatsoever he thought would render him, one while, sufficiently Erronious, another while, Ridiculous enough: forging, in the *Quaker's* Name, some things so abominably False, other Things so intolerably Foolish; and could not reasonably be supposed to have come into the Conceit, much less to have dropped from the Lip or Pen of any that went under the Name of a *Quaker*.

These



These *Dialogues* (shall I call them, or rather *1673.*  
*Diabologues*) were answered by our *Friend W.*   
*Penn*, in two Books; the first being entituled,  
*Reason against Railing*; the other, *The Counter-*  
*feit Christian detected*: in which *Hicks* being  
 charged with manifest, as well as manifold *For-*  
*geries, Perversions, downright Lyes and Slanders*  
 against the People called *Quakers* in general,  
*W. Penn*, *G. Whitehead*, and divers others by  
 Name; Complaint was made, by way of an  
*Appeal*, to the *Baptists* in and about *London*, for  
 Justice against *Thomas Hicks*.

Those *Baptists* (who, it seems, were in the *1674.*  
 Plot with *Hicks* to defame, at any rate, right or  
 wrong, the People called *Quakers*) taking the  
 Advantage of the Absence of *W. P.* and *G. W.*  
 who were the Persons most immediately con-  
 cerned, and who were then gone a long Jour-  
 ney, on the service of Truth, to be absent from  
 the City, in all probability, for a considerable  
 (time) appointed a publick Meeting, in one of  
 their Meeting-Houses, under pretence of call-  
 ing *Thomas Hicks* to account, and hearing the  
 Charge made good against him: but with de-  
 sign to give the greater Stroke to the *Quakers*,  
 when they, who should make good the Charge  
 against *Hicks*, could not be present. For upon  
 their sending Notice to the Lodgings of *W. P.*  
 and *G. W.* of their intended Meeting, they  
 were told by several *Friends*, that both *W. P.*  
 and *G. W.* were from home, travelling in the  
 Countries, uncertain where; and therefore  
 could not be informed of their intended Meet-  
 ing

1674. ing, either by Letter, or Express, within the  
 W time by them limited: for which reason they  
 were desired to deferr the Meeting, till they  
 could have Notice of it, and time to return  
 that they might be at it. But these *Baptists*  
 whose Design was otherwise laid, would not be  
 prevailed with to deferr their Meeting: but  
 glad of the Advantage, gave their brother *Hicks*  
 opportunity to make a colourable Defence  
 where he had his Party to help him; and none  
 to oppose him! and having made a mock Shew  
 of Examining him and his Works of Darknes  
 they in fine having heard one side, Acquitted him.

This gave just Occasion for a New Complaint  
 and Demand of Justice against him and them.  
 For as soon as *W. P.* return'd to *London*, he in  
 Print exhibited his Complaint of this unfair  
 Dealing, and demanded Justice, by a re-hear-  
 ing of the Matter, in a publick Meeting, to be  
 appointed by joint Agreement. This went  
 hardly down with the *Baptists*, nor could it be  
 obtained from them, without great Importuni-  
 ty, and hard pressing. At length, after many  
 delays, and Tricks used to shift it off, constrain-  
 ed by Necessity, they yielded to have a Meeting  
 at their own Meeting-House, in *Barbican, London*.

There, amongst other *Friends*, was I, and  
 undertook to read our Charge there against *Tho-  
 mas Hicks*: which, not without much Difficul-  
 ty, I did; they, inasmuch as the House was  
 theirs, putting all the Inconveniencies they  
 could upon us.

The

The particular Passages, and Management <sup>1674.</sup> of this Meeting (as also of that other, which, followed soon after, they refusing to give us any other publick Meeting, we were fain to appoint in our own Meeting-House, by *Wheeler-street* near *Spittle-Fields*, *London*, and gave them timely notice of) I forbear here to mention; there being in Print a Narrative of each, to which, for particular Information, I refer the Reader.

But to this Meeting *Thomas Hicks* would not come; but lodged himself at an Ale-house hard by: yet sent his Brother *Ives*, with some others of the Party, by clamorous Noises to divert us from the Prosecution of our Charge against him; which they so effectually performed, that they would not suffer the Charge to be heard, though often attempted to be read.

As this rude Behaviour of theirs was a Cause of Grief to me; so afterwards when I understood, that they used all evasive Tricks, to avoid another Meeting with us, and refused to do us Right, my Spirit was greatly stirred at their Injustice: and in the Sense thereof, willing, if possible, to have provoked them to more fair and manly Dealing, I let fly a Broad-side at them, in a single Sheet of Paper, under the Title of *A Fresh Pursuit*. In which, having restated the Controversie between them and us, and reinforced our Charge of Forgery, &c. against *Thomas Hicks* and his Abettors: I offered a fair Challenge to them (not only to *Thomas Hicks* himself, but to all those his Compurgators, who had



1674. had before undertaken to acquit him from our Charge, together with their Companion *Jer Ives*) to give me a fair and publick Meeting in which I would make good our Charge against him, as *Principal*, and all the rest of them, as *Accessaries*. But nothing could provoke them to come fairly forth.

Yet not long after, finding themselves galled by the Narrative lately published of what had passed in the last Meeting near *Wheeler-Street*; they, to help themselves, if they could, sent forth a Counter Account of that Meeting, and of the former at *Barbican*, as much to the Advantage of their own Cause, as they, upon deliberate Consideration cou'd contrive it. 'This was published by *Thomas Plant* (a *Baptist-Teacher*, and one of *Thomas Hicks* his former Compurgators) and bore (but fallly) the Title of *A Contest for Christianity; or, A faithful Relation of two late Meetings, &c.*

To this I quickly writ and published an Answer. And, because I saw the Design, and whole drift of the *Baptists* was to shroud *T. Hicks* from our Charge of *Forgery*, under the specious Pretence of his and their *standing up, and contending for Christianity*; I gave my Book this general Title, *Forgery no Christianity: or a brief Examen of a late Book, &c.* And having from their own Book, plainly convicted that which they called *A faithful Relation* to be indeed *A false Relation*; I, in an *Expostulatory Postscript* to the *Baptists*, reinforced our Charge, and my former Challenge: Offering to make it good

ood against them, before a publick and free 1674.  
auditory. But they were too wary to appear  
urther, either in Person, or in Print.

This was the End of that Controversie;  
which was observed to have this Issue: That  
that those Dialogues were written to prevent,  
as, by the Dialogues, and their unfair, un-  
anly, unchristian Carriage, in endeavouring  
to defend them, hastened and brought to pass:  
or not a few of the *Baptist*-Members, upon this  
occasion left their Meetings and Society, and  
ame over to the *Quakers*-Meetings, and were  
yned in Fellowship with them. Thanks be  
o God.

Though many of the most eminent among  
the *Baptists*, in and about *London*, engaged  
hemselfes in this Quarrel: to have defended,  
r, at least, to have brought fairly off (if it  
ad been possible) their Brother *Hicks*: yet the  
main Service lay upon *Jeremy Ives*. Who, having  
een an unsuccessful Trader in *Cheese*, and there-  
n failed more than once; had now for some  
ime, given over that Imployment, and (like a  
Mercenary *Switzer*) undertook to be the Cham-  
ion for the *Baptists*, and to maintain their  
Quarrels against all Comers.

His Name was up, for a topping Disputant:  
out indeed, on the best Observation I could  
make of him (both now, and formerly) I  
could not find him a clean and fair Disputant.  
He seemed, I confess, well read in the *Falacies*  
of *Logick*, and was indeed rather ready, than  
true and sound, in framing *Syllogisms*. But his  
chief

1674. chief Art lay in Tickling the Humours of rude  
 W unlearned and injudicious Hearers; thereby in-  
 sinuating himself into their good Opinion: and  
 then Bantering his Opponent.

1675. He lived not long after this; but the Impre-  
 sion his crafty false and frothy Carriage (as we  
 at this time, as before) had made upon my  
 Mind, drew from me, when I heard of his  
 Death, something like an *Epitaph*, in a drollin  
 Stile, as himself was wont to Use. And thus  
 it was.

**B**eneath this Stone deprest doth lie,  
 The Mirrour of *Hypocrisie*,  
 LIVES; whose mercenary Tongue  
 Like a Weather-Cock was hung:  
 And did this, or that way play,  
 As *Advantage* led the way.  
 If well-hir'd, he wou'd Dispute;  
 Otherwise he wou'd be mute:  
 But he'd Baul nigh half a Day,  
 If he knew, and lik'd his Pay.

For his Person, let it pass.  
 Only Note, his *Face* was *Brass*:  
 His Heart was like a *Pumice-Stone*;  
 And for *Conscience*, he had none.



1675.

W

Of *Earth* and *Air* he was compos'd,  
 With *Water* round about enclos'd,  
 But *Earth* in him had greatest Share:  
 For, questionless his *Life* lay there;  
 And thence his cankred *Envy* sprung,  
 Which poyson'd both his *Heart* and *Tongue*.

*Air* made him frothy, light and vain,  
 And puff't him up with proud Disdain;  
*Flouting* and *fleering*, more like a *Stage-Player*,  
 Than an *Anabaptist* Preacher and Prayer:  
 Fitter to be a *Mountebank's* Fool,  
 Than peep into a *Divinity-School*;  
 More Tricks he had than *Jack Pudding* by  
 Half,

To raise the rude *Multitude* into a Laugh.

Into the *Water* oft he went,  
 And through the *Water* many sent;  
 That was, ye know, his Element:  
 The greatest Odds that did appear,  
 Was this (for ought that I can hear)  
 That He in *Cold* did others dip;  
 But did himself *Hot Waters* sip.

Sip! said I? Nay, more than so,  
 Sipping wou'd not serve his turn;

He

1675. He did unto *Quaffing* go  
 ('Twas much his Guts he did not burn :)  
 For, if Credit may be given  
 To Report, he'd Fuddle, even  
 Till he Reeled to and fro ;  
 And his Cause he'd never doubt,  
 If well-soak'd o'er Night in *Stout*.

But, mean while, he must not lack  
*Brandy*, or a Draught of *Sack*.  
 One Dispute wou'd shrink a Bottle  
 Of three Pints, if not a Pottle.  
 One wou'd think he fetch'd from thence,  
 All his dreaming *Eloquence* ;  
 And his four-leg'd *Syllogisms*,  
 Proving *Breakings* are no *Schisms*.  
 Wot ye why ? Himself *Brake* twice.  
 Say no more : the Point is nice.  
 But let us now bring back the Sot  
 Unto his *Aqua-Vite-Pot* ;  
 And observe, with some Content,  
 How he fram'd his Argument.  
 That his Whistle he might wet,  
 The Bottle to his Mouth he set ;

And

And, being Master of that Art,  
 Thence he drew the *Major* part:  
 But left the *Minor* still behind,  
 Good reason why: He wanted Wind.  
 If his Breath wou'd have held out,  
 He had Conclusion drawn, no doubt.  
 But to't again he went, and thence  
 He fetch'd a lusty Consequence.  
 Then finding all his Drink was spent,  
 He thus wound up his Argument.  
*My Sides are not of Iron, neither*  
*Are my Lungs made of Whit-leather.*  
*If therefore you've not, I have done.*  
 Then, Leaping down, \* away he Run.

1675.

W

\* From  
 the Dis-  
 pute at  
 Wheel-  
 Street,  
 London;  
 the 16th  
 of Octo-  
 ber,  
 1674.

The Controversie which had been raised by  
 those cavilling Baptists, had not been long end-  
 ed; before another was raised, by an *Episcopal*  
 Priest in *Lincolnshire*: Who, fearing, as it seem-  
 ed, to lose some of his Hearers, to the *Quakers*,  
 wrote a Book, which he miscalled, *A Friendly*  
*Conference between a Minister and a Parishioner of*  
*inclining to Quakerism.* In which, he Mis-  
 stated, and greatly Perverted the *Quakers* Prin-  
 ciples, that he might thereby beget in his Pa-  
 rishioners an Aversion to them: And that he  
 might Abuse us the more securely, he concealed  
 himself; sending forth his Book without a Name.

And

X

This



1676. This Book coming to my Hand, became m  
 Concern (after I had read it, and considere  
 the evil Management, and worse design ther  
 of) to Answer it: Which I did in a Treati  
 called *Truth Prevailing, and detecting Error*  
 Published in the Year, 1676.

My Answer I divided, according to the sev  
 ral Subjects handled in the Conference, into  
 vers distinct Chapters; the last of which treat  
 ed of TYTHES.

This being the Priests *Delilah*; and th  
 Chapter of mine pinching them (it seems)  
 a tender part, the Belly; they laid their Hea  
 together, and with what speed they could, fe  
 forth a distinct Reply to the last Chapter  
*Tythes* in mine, under the Title of *The Right*  
*Tythes Asserted and Proved*. This also cam  
 forth without a Name; yet pretended to  
 written by another Hand.

Before I had finished my Rejoynder to th  
 came forth another, called *A Vindication of*  
*Friendly Conference*; said to be written by t  
 Author of the feigned Conference, who was  
 yet willing to trust the World with his Nam  
 So much of it, as related to the Subject I v  
 then upon, *Tythes*, I took into my Rejoynder  
 the *Right of Tythes*; which I Published, in  
 1678. Year, 1678. with this Title. *The Foundat*  
*of Tythes Shaken, &c.*

After this, it was a pretty while before  
 1680. heard from either of them again. But at leng  
 came forth a Reply to my Last, supposed to  
 written by the same Hand, who had bef

written the *Right of Tythes Asserted*, &c. but 1680.  
without a Name. This latter Book had  
more of Art, than Argument, in it. It was in-  
deed a *Hash* of ill-cook'd *Crambe*, set off with as  
much Flourish as the Author was Master of,  
and swell'd into Bulk by many Quotations: But  
so wretchedly misgiven, misapplied or  
perverted; that, to a judicious and impartial  
Reader, I durst oppose my *Foundation of Tythes*  
taken, to the utmost Force that Book has in it.  
At it coming forth at a time when I was pret-  
tily well at leisure, I intended a full Refutation  
thereof; and in order thereunto had written be-  
tween Forty and Fifty Sheets: When other Bu-  
siness, more urgent, intervening, took me off,  
and detained me from it so long, that it was then  
out of Season; and so it was laid aside.  
Hitherto the War I had been engag'd in, was  
a sort, Foreign; with People of other Reli-  
gious Perswasions, such as were open and avow-  
ed Enemies: but now another sort of War a-  
rose, an intestine War, rais'd by some among  
ourselves; such as had once been of us, and yet  
retained the same Profession, and would have  
been thought to be of us still: But having  
through ill-grounded Jealousies, let in Discon-  
tents, and thereupon fallen into Jangling, chief-  
ly about Church-Discipline; they at length  
broke forth into an open Schism, headed by two  
Northern Men of Name and Note, *John Wil-*  
*son* and *John Story*. The latter of which, as  
being the most active and popular Man, having  
obtained a considerable Interest in the *West*, car-

1680. ried the Controversie with him thither, and there spreading it, drew many, too many, to abet him therein.

Among those, *William Rogers*, a Merchant of *Bristol*, was not the least, nor least accounted (by himself and some others.) He was a bold and an active Man, moderately Learned, but immoderately Conceited of his own Parts and Abilities; which made him forward to Engage as thinking none would dare to take up the Gauntlet he should cast down. This high Opinion of himself made him rather a Troublesome, than Formidable Enemy.

That I may here step over the various steps by which he advanced to open Hostility (what I was not Actually, or Personally engaged in :) He in a while arrived to that height of Folly and Wickedness, that he Wrote and Published a large Book, in Five Parts, to which Maliciously gave for a Title [*The Christian Quaker distinguished from the Apostate and Innovators*] thereby Arrogating to himself, and those who were of his Party, the topping Stile of *Christian Quaker*; and no less Impiously, than Uncharitably branding, and rejecting all others (even the main Body of *Friends*) for *Apostates* and *Innovators*.

When this Book came abroad, it was not little (and He, for its sake) cryed up by his judicious Admirers; whose Applause setting his Head afloat, he came up to *London* at the time of the *Yearly-Meeting* then following, and at Close thereof, gave notice in writing to this

1681.



et, viz. That if any were Dissatisfied with his 1681.  
 Book, he was there ready to Maintain and Defend  
 it and himself against all Commers.

This daring Challenge was neither dreaded,  
 or slighted; but an Answer forthwith returned  
 in Writing (Signed by a few *Friends*, amongst  
 whom I was one) to let him know, that as ma-  
 ny were Dissatisfied with his Book and him, he  
 would not fail (God willing) to be met by the  
 sixth Hour next Morning, at the Meeting  
 place at *Devonshire-House*.

Accordingly we met, and continued the Meet-  
 ing till Noon, or after; in which time he (sur-  
 rounded with those of his own Party, as might  
 beget and assist him) was so fairly foiled and baf-  
 fled, and so fully exposed, that he was glad to  
 quit the Place, and early next Morning the  
 Town also; leaving, in excuse for his going so  
 abruptly off (and thereby refusing us another  
 Meeting with him, which we had earnestly pro-  
 voked him to) this slight shift, that he had be-  
 fore given Earnest for his Passage in the Stage-  
 coach home, and was not willing to lose it.

I had before this gotten a sight of his Book,  
 and procured one for my use, on this occasion;  
 but I had not time to read it through: But a  
 while after, Providence cast another of them in-  
 to my Hands very unexpectedly: For our dear  
 friend, G. Fox, passing through this Country a-  
 mong *Friends*, and lying in his Journey at my  
 house, had one of them in his Bags, which he  
 had made some Marginal Notes upon. For that  
 good Man (like *Julius Cæsar*) willing to im-

1681. prove all parts of his time, did usually, even in his Travels, dictate to his *Amanuensis*, what he would have committed to Writing. I knew not that he had this Book with him (for he had not said any thing to me of it) till going in the Morning, into his Chamber, while he was Dressing himself; I found it lying on the Table by him. And understanding that he was going but for a few Weeks, to Visit *Friends* in the Meetings hereabouts, and the Neighbouring parts of *Oxford* and *Berkshire*, and so return through the County again: I made bold to ask him, if he would Favour me so much, as to leave it with me till his Return; that I might have the opportunity of reading it thorough. He consented and as soon almost as he was gone, I set my feet to read it over. But I had not gone far in it ere, observing the many foul Falshoods, malicious Slanders, gross Perversions and false Doctrines, abounding in it; the sense thereof inflamed my Breast with a Just and Holy Indignation against the Work, and that Devilish Spirit in which it was brought forth. Wherefore finding my Spirit raised, and my Understanding Divinely opened to Refute it; I began the Book again, and reading it with Pen in Hand, Answered it Paragraphically, as I went. And so clear were the Openings I received from the Lord therein, that by the time my Friend came back, I had gone through the greatest part of it and was too far engaged in Spirit, to think of giving over the Work: Wherefore, requesting him to continue the Book a little longer with

me

ne, I soon after finished the Answer; which, 1682.  
 with *Friends* Approbation, was Printed, under  
 the Title of *An Antidote against the Infection of*  
*W. Rogers his Book, miscalled, The Christian Qua-*  
*ter, &c.* This was written in the Year, 1682.  
 But no Answer was given to it (either by him  
 or any other of his Party; though many others  
 were concerned therein, and some by Name) so  
 far as I have ever heard. Perhaps there might  
 be an Hand of Providence over-ruling them  
 herein; to give me leisure to attend some other  
 services, which soon after fell upon me.

For it being a Stormy time, and Persecu-  
 tion waxing hot, upon the Conventicle-Act,  
 through the busie Boldness of Hungry Infor-  
 mers, who, for their own Advantage, did not  
 only themselves hunt after Religious and Pea-  
 ceable Meetings; but drove on the Officers  
 not only the more Inferior and Subordinate,  
 but, in some places, even the Justices also) for  
 fear of Penalties, to Hunt with them and for  
 them: I found a Pressure upon my Spirit to  
 write a small Treatise, to inform such Officers  
 how they might secure and defend themselves  
 from being ridden by those Malepert Informers,  
 and made their Drudges.

This Treatise I called, *A Caution to Constables, and other Inferior Officers, concerned in the Execution of the Conventicle-Act. With some Observations thereupon, humbly offered by way of Advice, to such Well-meaning and Moderate Justices of the Peace, as would not willingly Ruin their Peaceable Neighbours, &c.*



1683. This was thought to have some good Service where it came, upon such Sober and Moderate Officers, as well *Justices*, as *Constables*, &c. as acted rather by Constraint than Choice; by encouraging them to stand their Ground, with more Courage and Resolution, against the Insults of sawcy *Informers*.

But whatever Ease it brought to others, it brought me some Trouble, and had like to have brought me into more Danger, had not Providence wrought my Deliverance, by an unexpected Way.

For as soon as it came forth in Print (which was in the Year, 1683.) one *William Ayrs* of *Watford* in *Hertfordshire*, a Friend, and an Acquaintance of mine (who was both an *Apothecary* and *Barber*) being acquainted with divers of the Gentry in those Parts, and going often to some of their Houses, to Trim them; took one of these Books with him, when he went to Trim *Sir Benjamin Titchborn* of *Rickmansworth*, and presented it to him: supposing he would have taken it kindly, as in like Cases he had formerly done. But it fell out otherwise. For he looking it over, after *Ayrs* was gone; and taking it by the wrong Handle, entertained an evil Opinion of it, and of me for it, though he knew me not.

He thereupon communicated both the Book and his Thoughts upon it, to a Neighbouring Justice, living in *Rickmansworth*, whose Name was *Thomas Fotherly*; who concurring with him in Judgment, they concluded that I should be taken up and Prosecuted for it, as a Seditious

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
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come

Book: For a Libel they could not call it, my 1683.  
Name being to it at length, 

Wherefore sending for *Ayrs*, who had brought the Book, Justice *Titchborn* examined him if he knew me, and where I dwelt. Who telling him, He knew me well, and had been often at my House: He gave him in charge to give me Notice, that I should appear before him and the other Justice, at *Rickmansworth* on such a Day: Threatning that if I did not appear, he himself should be Prosecuted for spreading the Book.

This put *William Ayrs* in a Fright. Over he came in haste with this Message to me; troubled that he should be a means to bring me into Trouble. But I endeavoured to give him Ease, by assuring him I would not fail (with God's Leave) to appear at the time and place appointed; and thereby free him from Trouble or Danger.

In the Interim I received Advice, by an Express out of *Sussex*, that *Guli Penn* (with whom I had had an Intimate Acquaintance, and firm Friendship from our very Youths) was very dangerously Ill (her Husband being then absent in *Pennsylvania*) and that she had a great Desire to see and speak with me.

This put me to a great Straight, and brought a sore Exercise on my Mind. I was divided betwixt Honour and Friendship. I had engaged my Word to appear before the Justices; which to omit, would bring Dishonour on me and my Profession. To stay till that time was come and past, might probably prove (if I should


1683. should then be left at Liberty) too late to Answer her desire, and satisfy Friendship.

After some little Deliberation, I resolv'd (as the best Expedient to answer both Ends) to go over next Morning to the Justices, and lay my *Straight* before them; and try if I cou'd procure from them a Respit of my Appearance before them, until I had been in *Sussex*, and paid the Duty of Friendship to my Sick Friend. Which I had the more Hopes to obtain, because I knew those Justices had a great respect for *Guli*. For when *William Penn* and she were first Married, they lived for some Years at *Rickmansworth*; in which time they contracted a *Neighbourly Friendship* with both these Justices and theirs; who ever after retained a kind regard for them both.

Early therefore in the Morning I rode over. But being wholly a Stranger to the Justices, I went first to *Watford*, that I might take *Ayrs* along with me, who supposed himself to have some Interest in *Justice Titchborn*: And when I came there, understanding that another Friend of that Town, whose Name was *John Wells*, was well acquainted with the other Justice, *Fotherly*; having imparted to them the Occasion of my coming, I took them both with me, and hasted back to *Rickmansworth*. Where having put our Horses up at an Inn, and leaving *W. Ayrs* (who was a Stranger to *Fotherly*) there; I went with *John Wells* to *Fotherly's* House: and being brought into a fair Hall, I tarried there, while *Wells* went into the Parlour to him, and having acquainted him that I was there, and desired

to



to speak wth him, brought him to me with 1683.  
Severity in his Countenance. 

After he had asked me (in a Tone which spake Displeasure) *what I had to say to him?* I told him, I came to wait on him, upon an Intimation given me, that he had something to say to me: He thereupon, plucking my Book out of his Pocket, asked me, *If I owned my self to be the Author of that Book?* I told him If he pleased to let me look into it; if it were mine, I would not deny it. He thereupon giving it into my Hand, when I had turned over the Leaves, and look'd it through, finding it to be as it came from the Press; I told him, I wrote the Book, and would own it, all but the Errors of the Press. Whereupon he, looking iternly on me, answered, *Your own Errors you should have said.*

Having Innocency on my side, I was not at all daunted at either his Speech, or Looks: but feeling the Lord present with me, I replied, I know there are Errors of the Press in it, and therefore I excepted them: but I do not know there is any Error of mine in it, and therefore cannot except them. But (added I) if thou pleasest to shew me any Error of mine in it, I shall readily both acknowledge and retract it. And thereupon I desired him to give me an Instance, in any one Passage in that Book, wherein he thought I had Erred. He said, *he needed not go to particulars: but charge me with the general Contents of the whole Book.* I replied, that such a Charge would be too General, for me to give a Particular Answer to: but if he would assign me

1683. me any particular Passage, or Sentence in the  
 W Book, wherein he apprehended the ground of  
 Offence to lie; when I should have opened the  
 Terms, and explained my meaning therein, he  
 might perhaps find Cause to change his Mind,  
 and entertain a better Opinion, both of the Book  
 and me. And therefore I again intreated him,  
 to let me know what particular Passage, or Pas-  
 sages had given him an Offence. He told me, I  
*needed not to be in so much haste for that; I might*  
*have it timely enough, if not too soon: But this,*  
*said he, is not the Day appointed for your Hearing;*  
*and therefore (added he) what, I pray, made you*  
*in such haste to come now?* I told him, I hoped  
 he wou'd not take it for an Argument of Guilt,  
 that I came before I was sent for: and offered  
 my self to my Purgation, before the time ap-  
 pointed. And this I spake with somewhat a  
 brisker Air: which had so much Influence on  
 him, as to bring a somewhat softer Air over his  
 Countenance.

Then, going on, I told him, I had a parti-  
 cular Occasion, which induced me to come  
 now; which was, That I received Advice last  
 Night, by an Express out of *Sussex*, That  
*William Penn's* Wife (with whom I had had  
 an intimate Acquaintance, and strict Friend-  
 ship, *ab ipsis ferè Insunabilis*, at least, *à teneris*  
*Unguiculis*) lay now there very ill; not with-  
 out great Danger (in the Apprehension of those  
 about her) of her Life: and that she had ex-  
 prest her desire that I would come to her, as  
 soon as I could; the rather, for that her Hus-  
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band was absent in *America*. That this had 1683. brought a great Straight upon me, being divided between *Friendship* and *Duty*; willing to visit my Friend in her Illness, which the Nature and Law of Friendship required: yet unwilling to omit my *Duty*, by failing of my Appearance (before him and the other Justice) according to their Command and my Promise; lest I should thereby subject, not my own Reputation only, but the Reputation of my Religious Profession to the Suspicion of Guilt, and Censure of willingly shunning a Tryal. To prevent which I had chosen to anticipate the Time, and come now; to see if I could give them Satisfaction, in what they had to object against me; and thereupon being dismissed, pursue my Journey into *Suffex*; or if by them detained, to submit to Providence; and by an Express to acquaint my Friend therewith, both to free her from an Expectation of my Coming, and my self from any Imputation of Neglect.

While I thus delivered my self, I observed a sensible Alteration in the Justice; and when I had done speaking, he first said he was *very sorry for Madam Penn's Illness*; of whose Virtue and Worth he spake very highly (yet not more than was her due :) Then he told me, *That, for her sake, he would do what he could to further my Visit to her, But, said he, I am but one; and of my self can do nothing in it: therefore you must go to Sir Benjamin Titchborn, and, if he be at home, see if you can prevail with him to meet me, that we may consider of it.*

But



1683. *But I can assure you, added he, the matter which will be laid to your Charge, concerning your Book, is of greater Importance, than you seem to think it. For your Book has been laid before the KING and Council; and the Earl of Bridgwater (who is one of the Council) hath thereupon given us Command to Examine you about it, and secure you.*

I wish, said I, I could speak with the Earl my self: for I make no Doubt but to acquit my self unto him: And, added I, if thou pleasest to give me thy Letter to him; I will wait upon him, with it, forthwith. For although I know, continued I, that he hath no Favour for any of my Perswasion; yet knowing my self to be wholly innocent in this matter, I can with Confidence appear before him, or even before the KING in Council.

Well, said he, I see you are Confident; but for all that, let me tell you, how good soever your Intention was, you timed the publishing of your Book very unluckily: for you cannot be ignorant, that there is a very dangerous Plot lately discovered, contrived by the Dissenters, against the Government, and His Majesty's Life. (This was the Rie-Plot, then newly broke forth, and laid upon the Presbyterians :) And for you, added he, to publish a Book, just at that Juncture of time, to discourage the Magistrates, and other Officers, from putting in Execution those Laws, which were made to suppress their Meetings; looks, I must tell you, but with a scurvy Countenance upon you.

If (replied I, with somewhat a pleasanter Air) there was any Mis-timing in the Case, it must lie

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ie on the Part of those Plotters, for timing the breaking forth of their Plot while my Book was a Printing: for I can bring very good Proof, that my Book was in the Press, and well-nigh wrought off, before any Man talked, or knew of a Plot; but those who were in it.

Here our Discourse ended, and I, taking, for the present, my leave of him, went to my Horse. and, changing my Companion, rode to Justice *Titchborn's*, having with me *William Ayrs*, who was best acquainted with him, and who had casually brought this Trouble on me.

When he had introduced me to *Titchborn*, I gave him alike Account of the Occasion of my coming at that time, as I had before given to the other Justice. And both he, and his Lady (who was present) exprest much Concern for *Guli Penn's* Illness.

I found this Man to be of quite another Temper than Justice *Fotherly*: for this Man was smooth, soft and oily; whereas the other was rather rough, severe and sharp. Yet at the winding up, I found *Fotherly* my truest Friend.

When I had told Sir *B. Titchborn*, that I came from Justice *Fotherly*, and requested him to give him a Meeting, to consider of my Business; he readily, without any Hesitation, told me he would go with me to *Rickmansworth* (from which his House was distant about a Mile;) and calling for his Horses, mounted immediately; and to *Rickmansworth* we rode.

After they had been a little while together, I was called in before them; and in the first place they



1683. they Examined me *what was my Intention and my Design in writing that Book.* I told them the Introductory Part of it, gave a plain Account of it (*viz.*) " That it was to get Ease from the Penalties of a *Severe Law*; often Executed with " too great a Severity, by unskilful Officers " who were driven on beyond the Bounds of " their Duty, by the impetuous Threats of a " sort of Insolent Fellows (as needy as greedy) " who, for their own Advantage, sought out " Ruin. To prevent which was the Design, and Drift of that Book; by acquainting such Officers how they might safely demean themselves, in the Execution of their Offices, towards their honest and peaceable Neighbours, without ruining either their Neighbours, or themselves, to enrich some of the worst of Men. And that I humbly conceived It was neither Unlawful, nor Unreasonable for a Sufferer to do this: so long as it was done in a fair, sober and peaceable Way.

They then put me in Mind of the Plot; told me *It was a troublesome and dangerous Time, and my Book might be Construed to import Sedition, in discouraging the Officers from putting the Laws in Execution, as by Law and by their Oath they were bound.* And in fine brought it to this Issue, That they were directed to secure me, by a Commitment to Prison, until the Assize, at which I should receive a farther Charge, than they were provided now to give me: but because they were desirous to forward my Visit to Madam Penn, they told me they would admit me to Bayl; and therefore if I would enter a Recognizance, with sufficient Sureties, for

my



my Appearance at the next Assize, they would leave me at Liberty to go on my Journey. 1683.

I told them, I could not do it. They said they would give me as little Trouble as they could; and therefore they would not put me to seek Bail: but would accept those two Friends of mine, who were then present, to be bound with me for my Appearance.

I let them know my Straight lay not in the Difficulty of procuring Sureties; for I did suppose my self to have sufficient Acquaintance, and Credit in that place, if, on such an Occasion I could be free to use it: but, as I knew my self to be an innocent Man, I had not Satisfaction in my self, to desire others to be bound for me, nor to enter my self into a Recognizance; that carrying in it (to my Apprehension) Reflection on my Innocency, and the Reputation of my Christian Profession.

Here we stuck, and struggled about this a pretty while; till at length, finding me fixed in my judgment, and resolved rather to go to Prison, than give Bail, they ask'd me *If I was against Appearing, or only against being bound with Sureties to Appear.* I told them I was not against Appearing; which as I could not avoid, if I would; so I would not, if I might: but was ready and willing to Appear, if required; to answer whatsoever should be charged against me. But in any Case of a Religious Nature, or wherein my Christian Profession was concerned (which I took this Case to be) I could not yield to give any other, or further Security than my Word, or Promise, as a Christian.

Y

They

1683. They, unwilling to commit me, took hold of that; and ask'd, *If I would promise to appear.* I answered, Yes; with due Limitations. *What do you mean by due Limitations,* said they. I mean replied I, if I am not disabled, or prevented by Sicknefs, or Imprisonment. For (added I) as you alledge that it is a troublesome Time; I perhaps may find it so. I may, for ought I know be seized and imprisoned elsewhere, on the same Account for which I now stand here before you and if I should, how then could I appear at the Assize in this County? Oh, said they, *these are due Limitations indeed! Sicknefs or Imprisonment are lawful Excuses; and if either of these befall you we shall not expect your Appearance here: but then you must Certifie us that you are so disabled by Sicknefs or Restraint.*

But, said I, how shall I know, when and where I shall wait upon you again, after my Return from *Sussex*? You need not, said they, trouble your self about that: we will take care to give you Notice of both Time and Place; and till you hear from us, you may dispose your self as you please.

Well then, said I, I do promise you, that when I shall have received from you a fresh Command to Appear before you, I will (if the Lord permit me Life, Health and Liberty) appear when and where you shall appoint.

*It is enough,* said they, *we will take your Word.* And, desiring me to give their hearty Respects and Service to Madam Penn, they dismissed me with their good Wishes for a good Journey.

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I was sensible, that in this they had dealt very favourably and kindly with me: therefore I could not but acknowledge to them the Sense I had thereof. Which done, I took leave of them, and mounting returned home, with what haste I could, to let my Wife know how I had sped. And having given her a summary Account of the Business; I took Horse again, and went so far that Evening towards *Worminghurst*, that I got thither pretty early next Morning: and, to my great Satisfaction, found my Friend in an hopeful Way towards a Recovery.

I stay'd some Days with her; and then finding her Illness wear daily off, and some other friends being come from *London* to visit her: I mindful of my Engagement to the Justices, and unwilling, by too long an Absence, to give them Occasion to suspect I was willing to avoid their Summons) leaving those other Friends to bear her Company longer, took my leave of her and them, and set my Face homewards; carrying with me the welcome Account of my Friend's Recovery.

Being returned home, I waited in daily Expectation of a Command from the Justices, to appear again before them: but none came. I spoke with those Friends, who had been with me when I was before them: and they said, *They had heard nothing of it from them, although they had since been in Company with them.* At length the Affize came; but no Notice was given to me, that I shou'd appear there: In fine, they never troubled themselves, nor me, any further about it.



1683. Thus was a Cloud, that look'd black, and  
 W threatned a great Storm, blown gently over, by  
 a providential Breath; which I could not but  
 with a thankful Mind, acknowledge to the All-  
 great, All-good, All-wise Disposer, in whose  
 Hand, and at whose Command, the Hearts of  
 all Men, even the greatest, are, and who turns  
 their Counsels, disappoints their Purposes, and  
 defeats their Designs and Contrivances, as He  
 pleases. For if my dear Friend *Guli Penn* had  
 not fallen Sick; if I had not thereupon been sent  
 for to her, I had not prevented the time of my  
 Appearance, but had appeared on the Day ap-  
 pointed: And, as I afterwards understood, that  
 was the Day appointed for the Appearance of  
 great many Persons, of the Dissenting Party in  
 that side of the County, who were to be taken  
 up, and secured, on the Account of the afore-  
 mentioned Plot, which had been cast upon the  
*Presbyterians*. So that if I had then appeared  
 with and amongst them, I had, in all likelihood  
 been sent to Goal with them for Company; and  
 that under the Imputation of a Plotter: than  
 which nothing was more contrary to my Profes-  
 sion and Inclination.

But though I came off so easie, it fared not  
 so well with others: for the Storm increasing  
 many Friends, in divers Parts, both of City and  
 Country, suffered greatly; the Sense whereof  
 did deeply affect me: and the more, for that  
 I observed the Magistrates, not thinking the  
 Laws, which had been made against us, severe  
 enough, perverted the Law, in order to punish

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s. For calling our peaceable Meetings *Riots* 1683 which in the Legal Notion of the Word [*Riot*] *a Contradiction in Terms*) they indicted our friends as *Rioters*, for only sitting in a Meeting, tho' nothing was there either said or done by them; and then set Fines on them at pleasure.

This I knew to be not only against *Right* and *Justice*; but even against *Law*: and it troubled me to think that we should be made to suffer not only by Laws made directly against us; but even by Laws that did not at all concern us. For was it long before I had Occasion offered more thoroughly to consider this Matter.

For a Justice of the Peace in this County (who was called Sir *Dennis Hampson* of *Taplow*) breaking in, with a Party of Horse, upon a little Meeting near *Wooburn*, in his Neighbourhood, the 1<sup>st</sup> of the *Fifth Month*, 1683. sent most of the Men, the Number of Twenty three, whom he found there, to *Alesbury* Prison, tho' most of them were poor Men, who lived by their Labour: and not giving himself to the next *Quarter-Sessions* at *Buckingham*, on the 12<sup>th</sup> of the same Month, sent his Clark, with Direction, *That they should be indicted for a Riot*. Whither the Prisoners were carried, and indicted accordingly; and being pressed by the Court to Traverse and give Bail, they moved to be tryed forthwith; but that was denied them. And they, giving in Writing the Reason of their refusing Bail and Fees, were re-sent to Prison till next *Quarter-Sessions*; but *William Woodhouse* was again Bailed, (as he had been before) and *William Mason* and *John Reeve*,



1682. who not being Friends, but casually taken at that Meeting, entred *Recognizance*, as the Court desired; and so were released till next Sessions. Before which time *Mason* died, and *Reeve*, being sick, appeared not, but got himself taken off. And in the *Eighth Month* following, the Twenty one Prisoners that remained were brought to Tryal, a Jury was found, who brought in a pretended Verdict, that they were *Guilty of a Riot* for only sitting peaceably together, without *Word* or *Action*, and tho' there was no Proclamation made, nor they required to depart: but one of the Jury-men afterwards did confess, he knew not what a *Riot* was; yet the Prisoners were fined a Noble a Piece, and re-committed to Prison during Life (a hard Sentence) or the King's Pleasure, or until they should pay the said Fine. *William Woodhouse* was forthwith discharged, for his Kinsman's paying the Fine and Fees for him. *Thomas Dell* and *Edward Moor* also, by other People of the World, paying their Fines and Fees for them; and shortly after *Stephen Pewsey*, by the Town and Parish where he lived, for fear his Wife and Children should become a Charge upon them. The other Seventeen remained Prisoners, till King JAMES's Proclamation of Pardon: whose Names were *Thomas* and *William Sexton*, *Timothy Child*, *Robert Moor*, *Richard James*, *William* and *Robert Aldridge*, *John Ellis*, *George Salter*, *John Smith*, *William Tanner*, *William Bachelor*, *John Dolbin*, *Andrew Brothers*, *Richard Baldwin*, *John Jennings* and *Robert Austin*.

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## SUPPLEMENT:

*Being a Continuation of the History of the Life of THOMAS ELLWOOD; Giving Account in particular of his Books and Writings.*

OUR dear Friend *Thomas Ellwood*, for whom we cannot but have an honourable Esteem, for his Service in the Church, having written an *Historical Account* of Part of his Life, well worth the Knowledge of Posterity, so far as it goes; viz. to the Year 1683. and there left off. Whether he writ any further; whether ever he designed it; or for what Reason he did not proceed, is uncertain: but so is, that no more of it can be found at present; which is to be lamented, he being a Man so Eminent many Ways, that any Part of it should be lost. In Consideration whereof, it rose in my Heart to write something in order to supply the Deficiency thereof: many things occurring to my Mind, which its pity should be omitted. Therefore for the Respect I bore him, and owe his Memory (being acquainted with him for more than the last Twenty Years of his Life) I will endeavour to make up that Defect as far as I am capable of; tho' far short of what himself might have done, by giving an Account of some

of the most material Passages of the remaining Part of his Life: and such Memorials of him, and his Works, as came to my Hands: which I shall set down with as much Brevity and Plainness as I can, in Sincerity to him, and the Truth he professed and adorned. Particularly, of his Labours, Writings, Sufferings and End, from the time he left off.

But first I must look back a little, to give some additional Account of some Passages in relation to his Answers to the *Priests* about *Tythes* for the Readers Information and Satisfaction which every Body may not know, to prevent Misapprehensions in the Case.

In the Year 1676, he answered a Nameless Book, miscalled, *A Friendly Conference between a Minister, and a Parishioner of his inclining to Quakerism*; in a Book intituled *Truth prevailing and detecting Error*: which he divided into Nine Chapters, according to the various Subjects treated of (wherein that nameless Author had endeavoured to misrepresent us) the last of which was of *Tythes*. ' This (to use his own Words

Preface  
to Foundation of  
*Tythes*  
Shaken,  
Pag. 1. 2. 6

' pinching the *Priests* in a tender Part, the *Bell* (as *Erasmus* wittily said *Luther* did the *Monks*) made them bestir themselves, and lay their Heads together, to consider what was to be done. After divers Debates, and much Consultation (as he was informed) about it; it was at last resolved, to Answer that first: which, in the last Chapter in his Book, yet having the first and chiefest Place in the *Priests* Minds and Affections, the *Priests Delilah*; the very *Darling* of

Minion of their Lamp Army is made to take advantage nourishes the want of his Concern, from them at length in a Book, and proved in a large *Tythes* Divine In tary Dona Nameless tended Right all along, Law; shou der it; Coming, and how clenfion Councils, stitious a to the G not Oblig Right, to all the C brought Four for To the Answer

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Minion of the Clergy (says T. E.) the Oil by which  
 their Lamp is Nourished; the Pay by which their  
 Army is maintained (as the Priest confesses :) and  
 to take away Tythes, would be to stop the Oil that  
 nourishes the Lamp, and force them to disband for  
 want of Pay. This being I say their chiefest  
 Concern, and lying nearest at Heart, obtain'd  
 from them the first and chiefest Defence: which  
 at length came forth by a nameless Author also,  
 in a Book, intituled, *The Right of Tythes asserted  
 and proved*. To which T. E. reply'd (in 1678,)  
 in a large Book, intituled, *The Foundation of  
 Tythes shaken, and the four principal Posts (of  
 Divine Institution, Primitive Practice, Volun-  
 tary Donation and Positive Laws) on which the  
 Nameless Author of the said Book had set his pre-  
 tended Right to Tythes, removed*. Tracing them  
 all along, from the *Patriarchs* to the time of the  
*Law*; shewing the Design and Use of them un-  
 der it; and how they were abolished by the  
 Coming, and Suffering of Christ in the Flesh:  
 and how they came to be set up again in the De-  
 clenfion of the Church, by *Popish* Kings and  
 Councils, in the Night of Apostacy, for super-  
 stitious and Idolatrous Ends and Uses; contrary  
 to the Gospel Dispensation, and consequently  
 not Obligatory on Christians, by any *Divine  
 Right*, to pay in this Gospel Day; answering  
 all the Objections and Pretences, which were  
 brought by that Author for them, from the  
 Four forementioned Topicks.

To this Book of T. E's. there was a pretended  
 Answer put forth Two Years after, supposed by  
 the

Intro-  
 duction.  
 Page 3.  
 Right of  
 Tythes.  
 P. 13.



the Author of the former ; but Nameless still : the Author not daring to own his Work with his Name, (though since called *Combers*) intituled, *The Right of Tythes Re-asserted* : wherein the Proofs from the four former Points are said to be further *strengthened and vindicated* : especially from the *Objections taken out of Mr. Selden's History of Tythes* : as if it was chiefly designed against *John Selden*, T. E.'s Name, or Book, not being so much as mentioned in the Title Page, though often in the Book ; as if it was however designed as an Answer to him : which therefore T. E. (though not entituled to it) took in Hand, to rejoin to, and had begun and made some considerable Progress in it ; but before he had gone through, or finished it, some other Occasions falling in his way (of which hereafter) it was laid by, and never finished : though he had writ (as he told me) near *Sixty Sheets* (though I find but *Fourty Six* among his Papers ; but these, with his Notes and Quotations will make near *Sixty*) for he had Collected a vast Number of Materials out of Authors, in order thereto, as appears by his Papers, which I have since seen. For thus it was, That some of the Priests party, vaunting that this Second Book of the Priests was not answered, I took occasion once at *London*, in the Year 1692, to speak to him about it ; and he told me, *That the Substance of the Priests Arguments, in this Second Book, were answered in his former* (The Foundation of Tythes shaken) *only some New Quotations, which he had brought ; and that was what he chiefly designed*

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to deal with the Priest about, to Examine and Clear, by adding some New Ones also: but that he never expected to have the last Word with the Priests about Tythes; which their Interest lay so much in, that they would never be satisfied; but always be Cavilling about, some way or other, how little soever it was to the Purpose: and some other Services taking him off (as aforesaid) he laid it by. Which I mention to satisfy any who may Question in their Minds, why it was never answered (or at least gone through) and this is the Reason why I resumed this Matter.

‘ In handling the Argument of *Tythes* (says he, in a Paper found among his Manuscripts, as an *Introduction* to his said intended Answer) I write with this Disadvantage, That I encounter a numerous Party and Order of Men, with whom *Interest* is far more prevalent than *Truth*; whose *Profit* will not permit them to yield to *Reason*; whose *Advantage* will not suffer them to acknowledge the plainest *Demonstration*: their *Gain* as apparently lying in that which I oppose, as *Demetrius's*, and his Fellow-Craftsmen, the *Silversmiths* of *Ephesus* did in that which the Apostle preached against, *Acts* 19. 25, 26. Hence is it that they bend all their Strength, and imploy their utmost Force to maintain this Point, by which they are maintained; and like those *Shrine-makers* of old, they endeavour to carry it by Noise and Clamour, instead of Truth and Reason. Nor do they regard what they say, how false soever; or whom they bespatter, how undeservedly



' servedly foever, in order to the upholding  
 ' their adored *Diana*, and enjoying their most  
 ' beloved *Delilah*, TYTHES. My present  
 ' Adversary is not ashamed to say (p. 1, 2.) That  
 ' I, and my fellow *Quaking Speakers* (as he re-  
 ' proachfully calls us) have our Gain by Railing  
 ' against Tythes. A Charge so apparently and  
 ' ridiculouſly False, that it needs no more than  
 ' its own Malice and Folly to detect it. With  
 ' equal Reason might *Demetrius* have charged  
 ' St. Paul, that he and his Brethren had their  
 ' Gain by impugning the Idolatrous Worship  
 ' of *Diana*.

' *Sacrilege* and *Idolatry*, the Priests say, are  
 ' Sins near of kin: but *Covetousness* and the Cler-  
 ' gy are perhaps nearer. The great Outcry a-  
 ' gainst *Sacrilege* is made for the most part by  
 ' Idolaters and false Ministers; who, as they  
 ' are most greedy and crafty to get, so are they  
 ' most solicitous and careful to keep, most enra-  
 ' ged and clamorous, when they come to lose  
 ' their unjustly acquired Gains. Thus was it  
 ' with the *Popish Clergy*, after they had gull'd  
 ' the People by a religious Cheat, of a great  
 ' part of their Substance, they laboured to ter-  
 ' rifie them, by the Name of *Sacrilege*, from  
 ' attempting to recover that which had been so  
 ' fraudulently gotten from them, and doubtless  
 ' the *English Clergy*, as they derive [in chief  
 ' part] the Maintenance they possess from their  
 ' Predecessors, the *Popish Clergy*; from whom  
 ' they received their *Priesthood*, have therewith  
 ' also taken up from them their Old Cry of Sa-  
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*sacrilege*, with which, as a Bugbear, they would scare all from attempting to discover the *Cheat*. But the legal Alienation of a great Part of those surreptitious Acquisitions of the *Clergy*, begun in *HENRY the Eighth's* Time, carried on in *EDWARD the Sixth's*, and compleated in *Q. ELIZABETH's* (of these three, the two last were *Protestant* Princes) hath abated the Edge of that *Clerical* Weapon, and satisfied the dis-intrested Part of the Nation, that the Word [*Sacrilege*] in this Case, is but like a Scare-crow, especially when used by the Priests for their own Profit; as most commonly it is: for though they pretend the Maintenance of *God's Worship*, yet it is their own Maintenance they intend. And herein *Demetrius* and they most patly agree: for he also urged (as the most specious Pretence, and which was most likely to impress the People) the Danger, lest, by *Paul's* Preaching, *the Temple of the great Goddeß Diana should be despised, and her Magnificence destroyed*, Acts 19. 27. Whereas the great Inducement to him for stirring, was the danger lest his Craft should be set at nought, and he should thereby lose the Gains he made by *Diana's Temple*, ver. 25, 27. Do the Priests now cry out against *Sacrilege*? So did *Demetrius* and his Craftsmen then. Did they cloak their private Interest with a seeming Regard, and Care for the *Temple and Magnificence of their Goddeß Dinna*? So do the *Priests* theirs now, with a pretence of Zeal for the *Worship of God*.  
 'Did

' Did they in their Fury take no notice of the  
 ' *Magistrates* nor *Laws* of their Country? So  
 ' neither do many of the *Priests* now, who with-  
 ' out regard to *Law* or *Magistrates*, run Fur-  
 ' ously and Tumultuously into their Neighbour-  
 ' Grounds, with their Servants and Teams  
 ' and Forcibly, and Arbitrarily Take, and car-  
 ' ry away their *Corn* and *Hay*; when, where  
 ' and in what Quantity they please: Will the  
 ' *Priests* alledge, that, notwithstanding these  
 ' irregular Practices; yet they have the *Laws*  
 ' and *Magistrates* on their sides: So had *De-*  
 ' *metrius* and his Company too, while the  
 ' good *Apostle*, not backt by *Laws*, nor counte-  
 ' nanced by *Magistracy*; was yet Enabled, by  
 ' *Divine Assistance*, to stand the shock of all  
 ' their Rage and Fury, and boldly to Testifie a-  
 ' gainst that which was Corrupt and Naught-  
 ' although it had the Favour and Support of a  
 ' *Law* and *Magistracy* too: And indeed, so ap-  
 ' is the Comparison in most Respects, between  
 ' those *Shrine-Makers*, and these *Tythe-Takers*  
 ' that my Adversary in vain Labours to Retor-  
 ' it; for even the very particulars he instance  
 ' to cast it upon me, fix it the more firmly on  
 ' the Head of himself, and his own Party.

' Nor is he less put to it, to avoid the force of  
 ' his own unwary Expressions of the *Oyl* for the  
 ' *Lamp*, and *Pay for the Soldier*; whereby he  
 ' hath discovered, that he and his Brethren, are  
 ' meer mercenary Men, whose *Lamp* will burn  
 ' no longer than it is fed with the *Oyl* of *Tythes*  
 ' This was one of the *Arcana Cleri*, a Secret (it

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seems) that should not have been divulged. But *Children*, and he knows who besides, are said to tell true. And he having inconsiderately blab'd it out, his chief Care and Art is now how to palliate, extenuate and mince the Matter, and varnish it over, with some kind of flourish, that the ground of it may not be seen; but this he does so weakly, and lays his Colour so thin, that even the weakest Eye may easily see through it. The mention I made of these Passages in my former Book, he calls *tedious and nauseous Repetitions*: and tedious no doubt, and nauseous it is to him and his Brethren, to see the false Foundation of their Ministry so openly exposed: but so little do I fear those Repetitions being nauseous or tedious to the indifferent Reader, that upon this Occasion I desire him to peruse them again, in the 6, 7, 8 and 9 Pages of my former Book.

' *From Tythes, being the Oyl to their Lamp, and Pay to their Army, He says, I draw (as I imagine) a cutting Consequence, viz. That their Lamps will not burn without Oyl, nor they Fight without Pay. This Cutting Consequence (as he calls it) he touches as tenderly, as if he was afraid it would cut his Fingers; though he well knew, that in the Wording of it, he had taken off its Edge as much as he could: For if any Consequence had been only that their Lamps will not burn without Oyl, it would not then have been so Keen. He might then have Replied, Whose will? Can any Lamp burn without Oyl? No sure: Every Lamp must have Oyl:*

' But



' But the Oyl should be suitable to the Lamp  
 ' an *Outward Lamp*, should have *Outward Oyl*  
 ' an *Inward Lamp*, *Inward Oyl*. Now they pre  
 ' tending their *Ministry* to be a *Spiritual Lamp*  
 ' a *Religious Lamp* (as the *True Ministry* indeed  
 ' is; and is, and can be, Nourished only by the  
 ' *Spiritual Heavenly Oyl* of the *Divine Eternal*  
 ' *Word*;) and yet *Confessing Tythes to be the Oyl*  
 ' *that Nourishes their Ministerial Lamp*, and with  
 ' *out which their Lamp will not Burn*: This plain  
 ' ly shews, their *Lamp* is not *Spiritual*, nor their  
 ' *Ministry* what they Pretend, &c.

By this we may Judge, *Ex pede Herculem*, of  
 the Priests performance; and T. E's Answer  
 had he gone through and finished it; which yet  
 I hope, so far as he hath gone, may, one time  
 or other, see the Light, being well worth the  
 Perusal as it is; and had he finished it, I am sa-  
 tisfied, it would have been a very serviceable  
 Piece: No Hand, in my Judgment, being more  
 Capable of such a Performance. But he had  
 as I said, some other Services on his Hands to  
 divert him: Of which, his Answer to William  
 Rogers's great Book afore said, in 1682. Intituled,  
*An Antidote against the Infection of William*  
*Rogers's Book, miscalled the Christian Quakers*  
 In Five Parts, soon after; no doubt, was one  
 containing above Thirty Sheets: In which he  
 Answered him, Chapter by Chapter; and almost  
 every Paragraph by Paragraph; in Relation to  
 Church Government, and the good Order of  
 Truth, Established amongst us; and also as to  
 most of the Principles of Truth, which the said

W. R.

W. R. in one part of his Work, had endeavour-  
ed to Pervert to his own Ends. A Laborious  
Work it was, and difficult task to go through  
so evenly as he hath done: And though it is  
Controversie, yet pleasant to Read. As also his  
*Caution to Constables, and other Inferior Officers,*  
*concerning the Execution of the Conventicle-Act.*  
*With some Observations thereupon. Humbly offered,*  
*in way of Advice, to such Well-meaning and Mode-*  
*rate Justices of the Peace, as would not willingly*  
*quell their Peaceable Neighbours, &c.* Which is  
mentioned in his own Account.

And now to come to the time, where he 1683.  
breaks off his own Relation, and to carry it on,  
to some measure; though far short and infe-  
rior, to what his own Hand could have done:  
for it cannot be expected, that any one can  
write another Man's Life like himself; there  
being many Passages, Publick and Private, Out-  
ward and Inward, even as to the frame of his  
own Mind and Condition, between God and  
his own Soul; which, as *No Man knoweth the*  
*things of a Man, save the Spirit of a Man which is*  
*in him*: So none can Relate but himself; or like  
himself: For as the Wise Man says, *The Heart*  
*knoweth his own Bitterness, and the Stranger can-*  
*not intermeddle whith his Joy.* But what occurs  
from my own Knowledge, or from his Books  
and Papers, pertinent to the case in Hand, shall  
be faithfully be Related.

Therefore to resume the Thread of his Dis-  
course, and begin where he leaves off. He inti-  
mates at the Close of his own Account that the



1682. Magistrates not thinking the Laws made against us (*viz.* the *Conventicle-Act*, &c.) were enough, perverted the Law, by making our *Peaceable Meetings Riots*; and Indicting our *Friends as Rioters*, that they might Fine at Pleasure: Which he knew to be contrary to Law and Justice; nor was it long (says he) before he had occasion offered, more thoroughly to Consider this matter (*viz.* the breaking up of the Meeting near *Wooburn*, by Justice *Hampson* sending *Friends* to Prison, and Indicting them for a *Riot*;) which shews he design'd to write a Book on that Subject (though he doth not mention it) and accordingly did this Year (after the *Caution to Constables*, &c. as aforesaid.) The he called *A Discourse concerning Riots: Occasioned by some of the People called Quakers being Indicted for a Riot, &c.* Of which he gives (by way of Preface) this further Account. 'The Proceedings of late in City and Country, against some of the People called *Quakers* for *Riots*, for one Meeting *Peaceably* together to *Serve* and *Worship* GOD, first put me upon enquiring into the Nature of *Riots*: What, upon inquiry, I have found, I here present to publick View for common Benefit; that none through Ignorance, may be the occasion of bringing an *Unjust Suffering* upon an *Innocent People*, and thereby Guilt on themselves. I do not pretend much Skill in *Law* (a Study and Profession I was never bred to) but having spent some Hours on this occasion, in searching what *Law Books* say in this Case; I hope I may

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(without incurring the Censure of Presump-<sup>1682.</sup>  
 tion) communicate my Gleaning to such of  
 my well meaning Country Men, as have not  
 Leizure or Opportunity to inform themselves  
 otherwise. I solemnly declare, I have no o-  
 ther End, or Aim in this Work, than to *do*  
*Good, and prevent Evil*: Which Consideration,  
 with Men of Candour and Ingenuity, will be,  
 I hope, a sufficient Apology, for my seeming  
 boldness in this Undertaking. And so he pro-  
 ceeds to set forth what *Riots* are in the Law, and  
 Law Books; of which he cites divers (and  
 Scripture too) to shew that our Peaceable Meet-  
 ings (which in those Days they used to make *Ri-*  
*ots*; that they might Imprison and Fine us at  
 Pleasure) could not be *Riots*; tho' thro' Igno-  
 rance, or Envy, they were often so rendred  
 (which shewed their Injustice) Saying, 'How  
 truly I have stated the Case on the one hand,  
 with respect to *Riots*; the many Quotations in  
 the foregoing Discourse, will shew. How  
 true an Account, on the other Hand, I have  
 given of our Meetings, the whole Nation  
 (and all Nations where we have Meetings)  
 may Judge upon the whole. (says he) My  
 request is, that all, both *Justices* and *Ju-*  
*rors*, who have or shall be Concerned, in this  
 or the like Case, will seriously weigh the mat-  
 ter; and not strain the Law beyond its due  
 Extent. (adding) 'To Oppress any by colour  
 of Law, is the greatest abuse of Law. Con-  
 cluding with a serious Re-capitulation, and  
 Application of the whole: That none for the

1683. future might Err Ignorantly in that Respect; and if any would willfully, they might be left without Excuse.

About the same time, or not long after, he writ also, *A Seasonable Disswasive from Persecution: Humbly and Modestly, yet with Christian freedom, and plainness of Speech, offered to the Consideration of all concerned therein; on Behalf generally, of all that suffer for Conscience sake: Particularly the People called Quakers.* In the beginning of which, he defines what *Persecution* is. *Persecution* (says he) is a word of so harsh a Sound, and so generally Distastfull to English Ears, that scarce any of those who are most forward and active in that Work, are willing to have their Actions called by that Name. That none therefore, who have set an Hand to that Work, or whose Minds are any whit inclining thereto; may, from the dislike they have to the Word [*Persecution*] Reject this *Disswasive*, as a thing wherein they are not Concerned: I think it needful here to declare, what it is I mean by *Persecution*. By *Persecution* then, I intend a *Forcing, or Compelling* any, by Pains or Penalties, Bodily or Pecuniary, to Relinquish or Forsake that Exercise of Religion, or way of Worship, which they believe to be the Right way of Worship; and the true and acceptable Exercise of Religion, which God hath required of them. And to Receive, Embrace, Conform to, and perform some other Exercise of Religion, and way of Worship; which they who are so Compelled, are either firmly perswaded is not the Right; or at

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least, have no belief that it is Right. This (in 1683 short) is that which I call *Persecution*; and this is that which I Disswade from, whatever other Name, the Actors of it may please themselves in calling it by.

I. To begin with the first of these, *viz.* the Forcing, or Compelling any to Forsake, and Leave that Exercise of Religion, or way of Worship, &c. The Reasons by which he endeavours to dissuade all Men from such an undertaking, are these. [*i. e.* the Heads of them]

1. You may, for ought you know, be found *Fighting against God*: You are not, you cannot be, upon your own Principles, infallibly sure, that that way of Worship, which you thus endeavour to force us from, is not the true Worship of God.— 2. By endeavouring to force us from that way of Worship, which we believe the Lord hath led us into, and requireth of us; you endeavour to force us, to make *Shipwreck of Faith*.— 3. In endeavouring by Force and Cruelty, to Restrain us from Worshipping God as (we are fully perswaded) he hath Taught us, and doth Require us: You go out of the Path of the Righteous, and tread in the Steps of the Wicked and Ungodly.— 4. That Exercise of Religion which you would force us from; is not simply of it self, Condemned and Disallowed by that Law, by the Severity of which, you would force us from it.— 5. In thus eagerly Pursuing us, and Disturbing our Peaceable Meetings; you give your selves, as well as us, a great deal of need-



1682. ' less Trouble.— *Refrain from these Men, and let*  
 ' *them alone.*— 6. And lastly, Be pleased to Con-  
 ' sider, what sort of Agents and Instruments  
 ' you are fain to make use of (and not seldom  
 ' are your selves made use of by) to carry on  
 ' this Work. Concluding this part thus: O ne-  
 ' ver give Cause for this *Epitaph* to be written  
 ' on your Tombs, **Here lies a Persecutor of**  
 ' **the People of God.**

II. Now for the other Branch of *Persecution*,  
*viz. The Forcing, or Compelling of any, by Pains*  
*or Penalties,— to Receive, Embrace, Conform to,*  
*and Perform some Exercise of Religion, and way of*  
*Worship, &c.* The Reasons by which he en-  
 deavours to dissuade all Men from such an Un-  
 dertaking, are these (*viz.* the Heads.)

' 1. In thus imposing your way of Worship  
 ' upon others, you act quite contrary to Christ  
 ' and his Apostles.— 2. In thus imposing your  
 ' way of Worship upon others, you follow the  
 ' worst of Patterns, *Nebuchadnezzar King of Ba-*  
 ' *bylon, &c.*— 3. In forcing People to your way  
 ' of Worship, who have no Belief that it is the  
 ' right, you cause them to Sin: for *whatsoever*  
 ' *is not of Faith is Sin.*— 4. In forcing People to  
 ' your way of Worship, who have a firm Per-  
 ' swasion and Belief that it is not the right; you  
 ' make Men *Hypocrites* and *Time-servers.*— 5. By  
 ' obtruding and inforcing your Religion up-  
 ' on others, you greatly disparage and under-  
 ' value it, and give Men the more ground to  
 ' suspect and dislike it.— 6. You break that  
 ' great Command, which Christ says is the Law  
 ' and

and the Prophets, viz. *All things whatsoever ye, 1682.*  
would that Men should do to you, do ye even so  
to them, Mat. 7. 12.—

All these Reasons are illustrated and backed  
with Scripture and Reason, concluding with a  
very close and seasonable Application to our Per-  
secutors. A solid serious Discourse it is, if any  
Arguments had been sufficient to dissuade Men  
from *Persecution* (of which there was very great  
about this time; particularly in *London, Bristol,*  
and divers other Places) the whole being well  
worth Perusal: and I should have inclined to in-  
sert it at large, but that it hath pleased God to  
incline the Hearts of our Superiours to ease us in  
that respect, by Granting a Toleration to *Prote-*  
*stant Dissenters*: for which we are thankful.  
These three, viz. the *Caution to Constables,*  
*Discourse of Riots,* and *Dissuasive from Persecu-*  
*tion,* were all Written, or at least Printed, this  
Year, 1683.

And he acquitted himself so well on these 1684.  
Subjects, that one *William Tournay* (to him un-  
known) sent him a Letter from *London,* taking  
Notice of the aforesaid *Tracts,* which he was so  
well pleased with, that he desired his Judgment  
on the 23d, 29th and 35th of Q. ELIZA-  
BETH, in Relation to the Proceedings then  
upon them: to which our Friend T. E. return'd  
him an Answer in a large Letter, which is in  
his Decades of Letters, among many others, to  
divers Persons, and on various Subjects, well  
worthy the Perusal, from the Year 1670, down  
to his latter Times: and if they were published,

1684! would help to supply the deficiency of his own  
 Account of the latter Part of his Life.

About this time he writ the following Po-  
 EM. OR HYMN of Praise to the Lord; which  
 I think well deserves to be inserted in this  
 Place: Intituled,

### COLLAUDEMUS DOMINUM.

COME, let us Praise the LORD with one  
 Consent,  
 All ye, whose Hearts to honour him are bent  
 Come, let us of his gracious Dealings tell:  
 For with us he hath dealt exceeding well,  
 When him we did not seek, he did us find,  
 He gave us Sight, when we were dark and blind  
 He brought us home, when we were run astray  
 And set our Feet i'th' new and living way,  
 When Hunger pin'd he gave us heavenly Bread  
 And, with the choicest Dainties, hath us fed.  
 He from mis-leading Guides deliver'd hath,  
 And led us forward in the Just Man's Path,  
 He hath with Strength and Courage us endu'd  
 With Zeal for Truth and Christian Fortitude;  
 He Wisdom from above doth daily give:  
 To them that in his Truth sincerely live.  
 In Battle he hath us preserv'd thus far,  
 And made us Victors in the Holy War.  
 Our Enemies he greatly hath subdu'd.  
 His Sword in Blood o'th' slain hath been imbru'd  
 He hath preserved from the Roaring Lion:  
 And brought a little Remnant safe to Sion.

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Where, in his Presence, they sit down and Sing <sup>1684.</sup>  
 Eternal *Hallelu-jah's* to their KING,  
 Who lives and reigns, and may his Reign extend  
 Throughout the Universe, and have no End.

T. E.

But to proceed :

*William Rogers*, whom our Author Answered  
 in the Year 1682, (as aforesaid) though he did  
 not Reply to it, or ever attempted it that I have  
 heard of, putting forth a Rhiming *Scourge* for  
*George Whitehead*; against whom he bent his  
 most Inveterate Spleen, and who had also An-  
 swered his great Book, falsely called, *The Christi-*  
*an Quaker*, in a Book intituled, *The Accuser of*  
*the Brethren cast down*, &c. T. E. writ an An- <sup>1685.</sup>  
 swer to his *Scourge* in Verse, intituled, *Rogero-*  
*Mastix, A Rod for William Rogers, in return for*  
*his Rhiming Scourge*: For which he gives the fol-  
 lowing Reason.

*To such as ask why I in Verse have writ?*  
*This Answer I return, I held it fit,*  
*Verse shou'd in Verse be answer'd, Prose in Prose.*  
*My Adversary his own Weapon chose.*  
*He chose before in Prose to write, and then*  
*I answer'd him in Prose. So now agen,*  
*Since he his Stile from Prose to Verse hath chang'd,*  
*And in the Muses Walks hath boldly rang'd,*  
*In his own Method him I chose to treat,*  
*Lest he should wise be in his own Conceit.*

Prov:  
 26. 5.

And begins thus :

*The Preacher tells us, that beneath the Sun*  
*There's no new thing: for, That which shall*  
*be done, Hath*

1685. Hath been before; *And what is now a doing*  
 Shall acted be again, in Times ensuing.  
*Let none be shaken, therefore, in his Mind,*  
*If he God's People now Reviled find,*  
*Reproach'd with bitter words, and vilify'd,*  
*With filthy Slanders loaded, and bely'd*  
*'By wicked Men. Such was the Churches State*  
*Of old, as Sacred Story doth relate.*

And having recounted the Opposition made by Rabshaketh, Sanballat and Tobiah, &c. to the Jews, and Diotrephes to the Apostles; he proceeds, Page 6.

*By these Examples, plainly it appears,*  
*How Satan play'd his Pranks in former Tears;*  
*What Arts he us'd; how craftily he wrought;*  
*What Instruments, whereby to work, he sought:*  
*One while, professed Enemies, and then*  
*Another while he chose false Brethren.*  
*And though those Agents now are dead and gone,*  
*Satan remains the same, the Evil One.*  
*He Mischief always to the Church intends,*  
*And, Mischief to effect, his Agents sends.*  
*Though Rabshaketh be dead, Tobiah rotten,*  
*Sanballat and Diotrephes forgotten,*  
*The wicked Spirit that in them did strive*  
*Against God's Truth and Church, is still alive;*  
*And other Instruments doth daily raise,*  
*To hinder Truth's fair Progress, in these Days.*  
*He Agents has, great store, of ev'ry Size*  
*And Sort. How numerous are Truth's Enemies!*  
*Yet blest be God! A greater Number's those*  
*That stand for Truth, than those that it oppose.*

I list

I list not here a Muster-Roll to make  
 Of all who, from without, in hand did take  
 To Battle against Truth, and shake their Spears  
 At Israel's Camp within these Twenty Years.  
 Nor do I purpose to ennum'rate all,  
 Who, in that time, themselves did Quakers call,  
 That through misguided Zeal, or Discontent,  
 Their Bows against their Brethren have bent.  
 But since some few, of late, appear to be  
 With Rage and Envy fill'd, to that degree,  
 That with more Bitterness than all the rest,  
 Their Malice against Truth they have exprest.  
 My Purpose is to single out from these  
 Him, that appears as their Diotrephes.  
 And that is ROGERS: For tho' Crisp and Bug,  
 With other some, do at the same Oar tug,  
 And Toil hard at it too, with all their Might,  
 Yet can they do no more but shew their Spight.  
 And for the rest, that lie behind the Skreen,  
 And move the Wheels, but like not to be seen;  
 Although they help to carry on the Work,  
 I take less notice of them, while they Lurk.  
 Them therefore leaving I return again,  
 To view Will. Rogers his Poetick Strain;  
 Who having been too often foil'd in Prose,  
 To try his Fortune now in Verse hath chose;  
 Of Verse, without Offence, that may call'd,  
 Which is delivered in Rhimes so bald,  
 So flat, so dull, so rough, so void of Grace,  
 Where Symphony and Cadence have no place;  
 So full of Chasmes, stuck with Prosie Pegs,  
 Whereon his tired Muse might rest her Legs.

(Not



1685. (Not having Wings) and take new Breath, that then  
 She might, with much ado, hop on agen.

His [Words to that Effect,— Why so,— How so?  
 Hence I observe,— Hence I conclude,—] do show  
 His Pursty Muse was often out of Wind,  
 And glad when she a perching place could find.

What drew thee William, to this Rhiming fit,  
 Having no more Propensity to it?  
 Could'st think such hobling, and unequal Rhimes,  
 That make a Jangling, like disorder'd Chimes,  
 Could of a POEM e'er deserve the Name,  
 Or e'er be read without the Author's Shame?  
 What Clouds of Darkneß in thy Lines appear!  
 How is thy Stile perplex't! How far from clear!  
 Thy Muse is wrapt in thickest Fogs of Night,  
 Which shews thou art departed from the Light.  
 Nor Sun, nor Moon, nor Star throughout thy Book  
 Is to be seen. No Spring nor Christal Brook  
 Glides through thy Margin. No, thy Waters run  
 Black, like the Streams of Styx, or Phlegeton.

And having gone through, and Answered  
 this Adversaries Book, he sums it up, and con-  
 cludes as followeth. Page 29.

William, Thy Work is weigh'd, thy Spirit try'd  
 And both thy Work and Spirit are deny'd.  
 Thy Spirit is the same that wrought of old  
 In Sanballat, Tobiah, and the bold  
 Assyrian Railer, Rabshakeh, who sought  
 God's Work and People to have brought to nought,  
 As thou hast done: And what the Prophet cry'd  
 In that Case, may to thee be well apply'd.  
 The Virgin hath despis'd thee, Zion's Daughter  
 Makes thee the Object of her Scorn and Laughter

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The Daughter of Jerusalem hath shook  
at thee her Head (*with a disdainful Look :*)  
For, whom hast thou Reproached and Blaf-  
phem'd,  
and against whom hast thou so loudly scream'd,  
and lift thine Eyes on high? Thy Spleen doth swell  
against the Holy One of Israel.  
To this effect the Prophet did declaim  
against the Proud Assyrian, from whom came  
that cursed Railer, who e'en seems to be,  
in Railing Blasphemies, a Type of thee.  
What Nehemiah to Sanballat said,  
When he foul Slanders to his Charge had laid)  
That I to thee, of all thy Slanders, Thus,  
There are no such things acted, amongst us,  
As thy abusive Pamphlet doth contain;  
But out of thine own Heart thou dost them feign.  
And where thou carp'st at what we do aright,  
We can for Truth's sake, in Reproach delight.  
The Lord rebuilding is his Holy City,  
Which thou and others envy (*more's the pity*)  
And put forth all the Strength and Art you have,  
The Work to stop, the Workmen to deprave.  
But never be so vain, to think you can  
The Work obstruct: 'tis not the Work of Man.  
The God of Heaven, He will prosper us;  
And therefore we his Servants, (*strengthened thus*)  
Will rise and build, as God shall us endue  
With Courage, Strength and Counsel for't: But you  
No Portion have, who do the Work condemn,  
Right nor Memorial in JERUSALEM.  
My Soul laments your State, who once have felt  
That tend'ring Pow'r, which stony Hearts can melt.  
And

1685. *And have been in some measure, tend'red by it,*

W But now so hard'ned are as to defie it:

*All you I mean, who have in Print appear'd  
(With Envious Hearts, and Conscience doubly fear'd  
To fight against the Truth, and to expose  
God's People to the Fury of their Foes.*

*And all you too, who do that Work abet,  
Although your Names thereto ye have not set.*

*Ah! had ye kept unto the heav'nly Grace,  
(Which in your inward Parts the Lord did place  
And not, in discontented Humour, run*

*After LQ-heres, Lo-theres, as you have done;  
Ye might, in Truth, the Bond of Peace have known*

*And in the Spirits Unity have grown,  
Which is the Churches Girdle, highly priz'd  
By all the Faithful, though by you despis'd,  
Whereas (by letting in first false Surmisings  
Of others, which e're long produc'd Despisings,*

*And so made way for Prejudice to enter,  
Till cancred Malice in your Hearts did center)*

*Ye now are broke, and into Pieces Shatter'd,  
And from the Body and Head are Scatter'd.*

*Without the Camp ye stand (Oh dismal State!)  
Snarling amongst the Dogs, without the Gate;  
Belching forth Slander and Calumniation*

*'Gainst those that in the Light have kept their  
Station.*

Oh! may the God of Heaven stop your Way  
That ye no more the Simple may betray.

I could not but recite thus much, of the  
Beginning and End of that Book, which is so  
Excellent, both for the Subject and Composure  
that

that one  
too much  
Reading


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that one may sooner Transcribe too little than 1685.  
too much; the whole being well worth the   
Reading.

In the Second Month, 1686, he had a Con- 1686.  
cern upon his Spirit, in a deep Sense of the Ene-  
mies working, to sow Divisions, and endeavour-  
ing to lay waste the Testimony of Truth, to  
write an Epistle to *Friends*, which he did, very  
solidly and weightily; to stir up Friends to  
Faithfulness, and to beware of the Enemies  
Wiles, and avoid that Rending Dividing Spirit,  
which was then at work, to cause Division and  
Strife among Friends: which being so Seasona-  
ble and Excellent, both for Matter and Stile,  
the whole is thought meet to be here inserted at  
large; and is as followeth:

---

## AN EPISTLE to FRIENDS.

DEAR Friends, unto whom the gather-  
ing Arm of the Lord hath reached, and  
who have known, in your several Measures, a  
being gathered thereby into the heavenly Life,  
and are Witnesses of the preserving Power, by  
which ye have been kept faithful to the Lord,  
and regardful of his Honour: Unto you, in an  
especial manner, is the Salutation of my true  
and tender Love in the Lord; and for you, as  
for my self, are the Breathings and fervent De-  
sires

1686. fires of my Soul offered up, in the One Spirit, unto Him, who is your God and mine; that both you and I may be for ever kept in the fresh Sense of his tender Mercies, and great Loving-kindness unto us, that therein our Souls may cleave firmly unto Him, and never depart from Him. For Friends, it is a trying Day, a Day of great Difficulty and Danger, wherein the Enemy is at work, and very busie, setting his Snares on every side; and spreading his Temptations on every hand: And some, alas! have entred thereinto, and are caught and held therein, for whom my Soul in secret mourns.

And truly Friends, a great weight hath been upon my Spirit for many Days, and my Mind hath been deeply exercised, in the sence I have of the Enemy's prevailing, by one Bait or other, to unsettle the Minds of some, whom the Arm of the Lord had reached unto, and in some measure gathered to a resting Place: But not abiding in that pure Light, by which they were at first visited, and to which they were at first turned, the *Understanding* hath been veiled again; the *Eye*, which was once in some measure opened, hath the God of the World insensibly Blinded again, and Darkness is again come over, to that degree, that they can now contentedly take up again, what in the Day of their Convincement, and in the time of their true Tenderneſs, they cast off as a Burthen too heavy to be born. O my Friends, this hath been the Enemy's Work: therefore it greatly behoves all to watch against him; for it hath been for want

of

of Watchfulness, that he hath got entrance in-1686.  
to any. For when the Mind hath been from  
off the true Watch, in a secure and careless  
State, then hath he secretly wrought, and pre-  
sented his fair Baits, his Allurements or Entice-  
ments by Pleasure or Profit, to catch the unwa-  
ry Mind. And hence it hath come to pass that  
some, who have come out fairly, and begun  
well, and have seemed in good Earnest to have  
set their Hands to God's Plow, have looked  
back, and been weary of the Yoke of Christ,  
and have either *lusted after the Flesh-pots of Egypt*  
again, or turned aside into some By-path or  
crooked way in the Wilderness, and thereby  
have fallen short of the promised good Land.

But you, my dear Friends, in whom the  
Word of Life abides, and who abide in the Ver-  
ue and Savour thereof, ye know the Wiles of  
the Enemy, and the Power which subdues him,  
and the Rock in which the Preservation and  
Safety is. So that I write not these things unto  
you, because ye know them not: But the End  
of my thus writing is, to stir up the pure Mind  
in all, upon whom the Name of the Lord is cal-  
led, that we all may be provoked to Watchful-  
ness against the Workings of the wicked One.  
Therefore, dear Friends, bear, I beseech you,  
the Word of Exhortation, though from one  
that is little and low (and through Mercy sensi-  
ble of it) and who hath not been accustomed  
to appear after this manner: For the Wind, ye  
know, *bloweth where it listeth*.

A a

Friends,



1686. Friends, Call to Mind the former Times,  
 W and remember the Days that are past and gone,  
 when the Day of the Lord first dawned unto  
 you, and his Power seized upon you. Ye know  
 how weighty and retired the Spirits of Friends  
 then were, how grave and solid their Deport-  
 ment and Carriage; how few and savoury their  
 Words, tending to edifie the Hearers; how  
 great a Fear and Backwardness was in them,  
 to enter into Familiarity with the World's Peo-  
 ple. O Friends, that was a good Day, and that  
 was a safe State; for Fear begets Watchfulness,  
 and Watchfulness is a means to prevent Danger.  
 Therefore all Friends, keep in the Holy Fear,  
 and therein watch against the Enemy, that he  
 entangle you not, nor hurt your Spirits, by a  
 too near Familiarity, and intimate Converse  
 with the People of the World; for therein I as-  
 sure you, lies a Snare. For though it be both  
 lawful and necessary, and in some Cases also  
 useful and serviceable to the Truth to converse  
 with them that are without: yet if any Friend  
 should adventure in a frank and free Mind, be-  
 yond the Limits of the pure Fear, to entertain Fa-  
 miliarity with the World's People, the Spirit  
 of the World in them will seek an Entrance, and  
 if not diligently watched against, will also get  
 an Entrance; and bring a hurt and a loss upon  
 him or them into whom it so gets. For being  
 once entred, it will insensibly work, and dis-  
 pose the Mind into which it is got, to a Conde-  
 scension to, and Compliance with the People of  
 the World it converses with, first in one thing

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then in another, in *Words*, in *Behaviour*, &c. 1686. (little things in Appearance, but great in Consequence) till at length an Indifferency gets up in the Mind, and the Testimony of Truth by degrees is let fall. But while the pure Fear is kept to, and dwelt in, the Watch is always set, the Spirit is retired and weighty, and an holy Awfulness rests upon the Mind, which renders such Converse both safe to the Friends, and more serviceable to them they converse withal.

And, Friends, not only in your conversing with the World's People, but in all your Conversation and Course of Life, watch against the Spirit of the World, for it lies near to tempt, and to draw out the mind, and to lead back into the World again. You know, Friends, that at the first, when the visiting Arm of the Lord reached to us, he led us out of the World's *Ways*, *Manners*, *Customs* and *Fashions*, and a close Testimony, both in Word and Practice, was born against them. But how hath this Testimony been kept up, and kept to by all, who have since made Profession of the Truth? Ah, how hath the Enemy, *for want of Watchfulness*, stole in upon too too many, and led out their Minds, from that which did at first Convince them, into a Liberty beyond the Cross of Christ Jesus; and in that Liberty they have run into the Worlds Fashions, which the worldly Spirit continually invents to feed the vain and airy Minds withal, that they may not come to Gravity and Solidity?



1686. Thence it hath come to pass, that there is scarce a *New Fashion* come up, or a *Fantastick Cut* invented, but some one or other, that professes Truth, is ready, with the foremost, to run into it. Ah, Friends, the World sees this and smiles, and *points the Finger at it*. And this is both a Hurt to the particular, and a Reproach to the general. Therefore, O let the Lot be cast, let Search be made by every one, and let every one Examine himself, that this *Achan*, with his *Babylonish Garment*, may be found out and cast out: for indeed he is a *Troubler of Israel*. And all Friends, who upon true search shall find your selves concerned in this particular, I warn and exhort you all, Return to that which at first Convinced you; to that keep close, in that abide, that therein ye may know, as at the first (not only a *Bridle to the Tongue*, but) a *Curb to the roving Mind*, a *Restraint to the wandring Desire*. For assuredly, Friends, if Truth be kept to, none will need to learn of the World what to wear, what to put on, or how to shape and fashion their Garments: but Truth will teach all how best to answer the *End of Cloathing*, both for *useful Service* and *modest Decency*. And the Cross of Christ will be a Yoke to the unruly Will, and a Restraint upon the wanton Mind; and will Crucifie that Nature that delights in *Finery* and in *Bravery of Apparel*, in which the true adorning doth not stand, but in the *hidden Man of the Heart*, in that which is not corruptible, even a *meek and quiet Spirit*, 1 Pet. 3. 4. And the Grace of God, which

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hath appeared to all, and which hath brought 1686.  
Salvation to many, will not only teach to deny all  
*Ungodliness and worldly Lusts, and to live soberly,  
righteously and godly in this present World,* Titus 2.  
11, 12. but will also lead those that obey it out  
of all Excess, and out of all Superfluities and  
worldly Vanities, and will teach them to order  
their Conversation aright. Therefore to this  
heavenly Grace let every Mind be turned, and  
therein stay'd, that thereby all who profess the  
Truth may be kept in the holy Limits of it;  
that in their whole Conversation and Course of  
Life, in Eating, in Drinking, in putting on Ap-  
parel, and in whatsoever else we do, or take in  
hand, that all may be done to the Glory of God,  
1 Cor. 10. 31. that our Moderation in all things  
may appear unto all Men.

And let not any deceive and hurt themselves  
with a False Plea, saying, *I will be left to my Li-  
berty; I have freedom to do, go, or wear so and so;*  
And Religion stands not in Cloths, &c. For that Li-  
berty which the worldly Spirit leads into, is not  
indeed the true Liberty, but is a false and feign-  
ed Liberty, which leads into true and real Bon-  
dage. And though Religion stands not simply  
in Cloths; yet true Religion stands in that which  
sets a Bound and Limit to the Mind with respect  
to Cloths, as well as to other things. So that  
where there is a running out into Excess and Va-  
nity in Apparel, that is a certain Indication and  
Token that the Mind is got loose, and hath cast off  
the Yoke, and is broke away from its due Sub-  
jection to that Divine Power, in which the true  
Religion stands.


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1686. Great hath been the Hurt which the Enemy hath done in this Day, by leading into a *false Freedom*, and crying up a *wrong Liberty*: for under this Pretence have crept in great Disorders, some running out one way, and some another; some mixing in Marriages with the World's People, and some going to the Priest to be married. And many loose and unclean Spirits have shrouded themselves under this plausible Pretence of *being left to their Liberty*, unto whom Truth's Order is irksome and uneasie; and they kick against it, and call it *Imposition*, because it *checks their licentious Liberty*. Therefore all, who join with their Plea, examine and try what Liberty it is ye claim and stand for: for the true Liberty is not inconsistent with the Cross of Christ, nor repugnant to his Yoke; but agrees with it, and is obtained through it, and maintained by it. And none whom the Son hath made free indeed, will, or can plead or make use of that Liberty, in Opposition to any Means, which the God of Order hath appointed, or set up in his Church for the keeping out Confusion, Disorder and Loosness. And hereby all may take a right Measure, and may certainly know *what kind of Liberty* that is, which some have so hotly contended for, in Opposition to that necessary and commendable Order, which God hath led his People into, and which the Enemy in his Agents, labours so hard to lead them out of. For the Enemy well knows, that the Tendency and Service thereof is to detect and discover his secret workings, and to bring his Deeds to

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Light and Judgment; and therefore he strives 1686  
with might and main to overturn it, crying out   
through his Instruments, *Away with your Order,*  
*Let every one be left to his Liberty.* By which  
seemingly fair and specious Plea, not only the  
loose, disorderly, factious Spirits have been let  
up, and encouraged to greater Boldness and Li-  
centiousness: but some simple and well-meaning  
Friends also, not seeing the Design of Satan there-  
in, have been misled thereby, and made use of  
by the Enemy, and the more subtle of his In-  
struments, to oppose the good order of Truth.  
Thus hath the Enemy wrought, and sought to  
lay waste the Work of the Lord. But the Lord  
(magnified be his holy Name) hath not been  
wanting to his People, who in sincerity of Heart  
have diligently waited on him, and trusted in  
him; for he hath all along raised up some, whose  
Eye he hath opened to see the Design and work-  
ing of the Evil One; and whose Spirits he hath  
engaged to stand up in a faithful Testimony a-  
gainst him, *contending for the way of Truth.* Which  
when they, in whom the Enemy wrought, per-  
ceived, and found they could not run over the  
Heads of Friends, and carry things on as them-  
selves pleased, they set themselves, *in a heady wil-*  
*ful Spirit,* to raise Disturbances in Meetings for  
Business, by encouraging and abetting such hea-  
dy, loose, contentious and disorderly Persons as  
wou'd join with them; thus hardning them-  
selves, and provoking the Lord to give them up  
to Blindness and Hardness of Heart, till at  
length the Enemy prevailed so far upon them,



1686. as to work them by degrees, from *Discontent* to *Prejudice*, then to *Enmity*, and so at length, in divers Places, to an open *Defection*, *Apostasy* and *Separation*.

Now although I know, my dear Friends, that ye who have kept your *Habitation in the Light of the Lord*, and whose *Eye is single* therein, have a clear Sight and Understanding, that the Spirit which hath thus wrought and fought against the *Truth*, is not, nor can be, of God, but is of the *wicked One*; and although the Fruits it hath brought forth, through the Agents and Instruments in and by which it hath wrought, *viz. Making Disturbances in Meetings, to the breaking the Churches Peace; Causing Divisions amongst Friends; Publishing to the World most wicked, malicious, railing and scandalous Books, against Friends* (an Effect of the greatest Enmity) *shutting and keeping Friends out of their common Meeting-Houses, in which they have a just Right and Property and not suffering them to meet therein* (which is a part of the Persecution inflicted on Friends by the World) *and at length also set up separate Meetings, in Opposition to the Meetings of God's People*. Although, I say, these Fruits are sufficient of themselves to discover and manifest, to an unclouded Mind, what Spirit that is, and must needs be, which hath brought them forth; yet inasmuch as some, partly through *Weakness of Judgment*, and partly through *personal Affection to some of those leading Separatists*, are yet in danger to be betrayed by their *fair Words and feigned Speeches, wherewith they lie in wait to deceive,*

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feel a Concern remain upon my Spirit, in the 1686. Love of God, to warn all such, that they join not with, nor give Countenance unto that Spirit, that hath thus wrought against the Lord, and against his People.

For Friends, in the holy Fear of the living God, and in the Openings of the Spring of his pure Life in my Soul, at this time, and from the certain Knowledge, and clear Demonstration which I have received from him therein; I testify and declare unto you, That this Spirit, which in this Day hath run out, and hath drawn out some, into Opposition against the Way and Work of the Lord, into Division and Separation from the People of the Lord, and from the holy Assemblies which the Lord hath gathered, and by his powerful Presence hath owned, and daily doth own: This Spirit, I say, is the same with that which hath formerly wrought, in other Appearances, against the Truth in our time; and is the same with that Spirit, that wrought against the Work of the Lord in the Days of the Holy Apostles. This Mystery of Iniquity then wrought, and caused many to turn aside, and to leave the right way of the Lord, and to *forsake the Assemblies of God's People*, Heb. 10. 25. Yea, and to run into *Separation* too, Jude 19. Upon whom the holy Ghost hath set his Brand; that they were *Sensual, having not the Spirit*. And many close and sharp Testimonies did the Lord give forth through his Servants in that Day against this Spirit, and against those that were joined to it,  
and




1686. and acted by it, as may be seen in the Holy Scriptures.

Yea, Friends, this Spirit that hath led some now to set up their Separate Meetings, is the same that led *Jeroboam* the Son of *Nebat* to set up his separate Altar at *Bethel*, of which you may read 1 *Kings* 12, and 13 Chapters. He was afraid, that if the People should continue to go up to the House of the Lord, to do Sacrifice there, as they had been accustomed to do, and as the Lord had required, they would then forsake him, and return to the Lord again. And this Spirit now is afraid, that if they whom he hath seduced, and drawn aside, should still frequent the Assemblies of God's People, and continue to meet with Friends as before; that heavenly Power which is eminently manifest in the Meetings of God's People, might at one time or other reach unto them, touch their Hearts, open the right Eye in them, and give them to see the Mischief and misery he is leading them into. And therefore to prevent this, and to keep his Captives close unto him, he hath contrived to set up Separate Meetings, in Opposition to the Meetings of God's Appointment, as *Jeroboam* set up his Separate Altar, in Opposition to the Altar which God hath commanded to be set up; and to keep the People from going thereto. And so subtilly did this Spirit work then, as well as now, that *Jeroboam* contrived to have his false Worship bear some Resemblance to the true; that he might the more easily beguile the People: For he ordained a

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*Feast like unto the Feast that was in Judah, 1686.*  
 1 Kings 12. 32. But it was *in the Month which*  *he had devised of his own Heart,* ver. 33. Mark that, there is a Blot upon it: How fair or specious soever the Worship he set up appeared, or seemed to be, yet it was but the *Devise of his own Heart*; it was neither appointed by God, nor accepted of God. For you may read in the 13th Chapter, that the Lord sent a Prophet, a Man of God, out of *Judah* to *Bethel*; and he cryed against the Altar in the Word of the Lord, and prophesied the Destruction thereof by *Josiah*; which was afterwards outwardly fulfilled, as you may read, 2 Kings 23. 15, &c. Now *Josiah* signifies, *The Fire, or Burning of the Lord.* And, in the holy Dread of the living Eternal God, I declare, *The Fire of the Lord* is kindled, and kindling against this accursed separating Spirit, and against its Work, and against all those that join with it therein. Therefore all Fear before the Mighty God, and stand still and consider your Ways; and let none resist or reject the Warning of the Lord, lest such be hardned to Destruction. For *Jeroboam*, you may read, stood by his separate Altar, ver. 1. *And when he heard the saying of the Man of God, which he cryed against the Altar in Bethel, he put forth his Hand, saying, Lay hold on him. But his Hand which he put forth against him, dried up, so that he could not pull it in again to him,* ver. 4. O Friends, consider, How hath Driness and Withering come upon many a great and stout One in this Day, who have lifted up themselves against

1686. gainst the Lord; and have fought, by the *De*  
*vices of their own Hearts*, to establish themselves  
 in their own Way, against the Way of the  
 Lord; so that the Hand they have put forth in  
 that Work, they could not pull in again. Now  
 mind, I pray you, Friends, and observe the  
 way of the working of this Spirit in that Day.  
 Here was the Enmity, the rough Nature of *Cain*  
 and *Esau*, the Spirit of *Persecution*, got up first  
 in *Jeroboam*, to dismay the Man of God: *Lay*  
*hold of him*, says he. But when he saw that  
 would not do; then the subtle Serpent, the crafty  
 Fox, the fair Speeches, the smooth Words,  
 the seeming Friendship and shew of Kindness  
 to betray him. *Come home with me*, says he to  
 the Man of God, *and refresh thy self, and I will*  
*give thee a Reward*, vers. 7. O Friends, stand  
 in the Fear and Counsel of the Lord, and in  
 the Dominion of his Power, over this wicked  
 Spirit in all its Twistings and Twinings. Let  
 neither the Frowns nor the Fawnings, the  
 Threats nor the Flatteries, the hard Speeches  
 nor the Oyly Words, the Pharisaical Friendship,  
 the dissembling Love, the seeming Kindness,  
 the familiar Carriage, the free Entertainment,  
 the fine Bit, the Offer of Advantages, &c. have  
 any Influence upon you, to draw you, in the  
 least measure, to join or touch with God's En-  
 my; with him that sets up a separate Altar, a  
 separate Meeting, in Opposition to, and to  
 draw or keep from the right Way of the Lord:  
 Mind well the Answer, which the Man of God  
 gave to *Jeroboam's* tempting Invitation. If  
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said he) *thou wilt give me half thine House, I will not go in with thee; neither will I eat Bread, nor drink Water in this Place,* ver. 8. (This was where the Separate Altar was set up.) And he gives forcible Reason for it: *For so it was charged me by the Word of the Lord,* Ver. 9.


Here now you see both the Charge of the Lord, and the good Resolution of the Man of God: I will not go in with thee, who hast revolted from God; neither will I eat or drink in this Place, where an Ensign of Separation and opposition to the way of God is set up. Consider this well, I warn you All, in whom there yet any true Breathings after the living God, who retain any Tenderness, and in whom there any Simplicity left: Consider this well, I say, when thy pretended Friend, or Friends, in a great deal of seeming Love and Kindness, shall invite thee to partake with them at their Separate Altar, to sit down with them in their Separate Meeting. Thou canst not be a Man of God, and go in with them, or eat or drink in that Place. Thou canst not sit down there, to wait for the Bread of Life, or the Water of Life to be given thee there: No, the Word of the LORD, if thou givest heed unto it, will charge thee otherwise. Therefore to that pure living Word let every Mind be turned, and hereto kept, in a diligent Waiting to receive Wisdom, Strength and Power from the Lord therein; that none may be betrayed by the subtilty of the the Enemy, with whatsoever of his pretences he may come. For remember  
how



1686. how the Man of God, that was enticed by another to eat and drink outwardly at *Bethel*, the place where the separate Altar was set up, lost his outward Life therefore, ver. 18. and 20. And if thou shalt presume to go in, to eat or to drink spiritually; that is, to join in Worship with the Sons of *Nebat* at this Day, in the separate Meetings, which any of them have set up, in Opposition to the Assemblies of God's People, and to the Blessed Way and Work of the Lord; how knowest thou, but thou mayest for ever lose thy spiritual Life, and never know a Day of Quickning more.

Therefore all Friends, watch against every Temptation thereunto, as you love your Lives, as you regard the Good and Eternal Welfare of your Souls; and let not the Name, nor Person of any Man have Power over you, to draw you aside, neither let **Numbers** sway with you in which, I know, these Adversaries of Truth do not a little boast (though, blessed be God with little Reason) But remember that *Jeroboam* of Old had Ten Tribes out of Twelve cry up his separate Altar; Notwithstanding which, he is branded to Posterity in the Holy Record with this Brand, *Jeroboam the Son of Nebat, WHO MADE ISRAEL TO SIN* 2 Kings 14. 24. Therefore let not any follow a Multitude to do Evil, Exod. 23. 2. But follow that which is Good, both among your selves and to all Men, 1 Thess. 5. 15. For Friends, you know whither the *Broad Way* leads, and whither it is the *Wide Gate* opens into, which

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*MANY* go in at: but keep ye to the *Straight* 1686.  
 Gate, and walk ye on in the *NARROW*   
 Way; for in it is Safety, and at the End of it  
 everlasting Happiness.

But Friends, because of the Straightness of  
 this Gate, and the Narrowness of this Way,  
 some that have attempted to walk in it, are  
 grown weary of it, and have sought out ano-  
 ther way, a way which (*Jeroboam* like) they  
 have devised of their own Hearts; wherein  
 they may have more Room, more Scope, more  
 Company, Ease in the Flesh, Liberty to the  
 Flesh, and all without controul. And this I am  
 satisfied, hath not been the least Motive to the  
 Separation in this Day (as it was the greatest  
 in Days past) tho' some that have been drawn  
 into it, may not perhaps see the Ground upon  
 which it was undertaken. But the Lord hath  
 opened an Eye in many, which sees the Rise  
 and Ground, Entrance and End of this liber-  
 tine Spirit, and its Work. And this Eye will  
 the Lord daily open more and more in all, that  
 diligently and in Sincerity wait upon Him.  
 Therefore all Friends every where, who have  
 not yet a clear Sight, and a thorow Understand-  
 ing of the Nature and Work, Design and Drift  
 of this dividing Spirit; wait, I beseech you, in  
 Simplicity of Heart, and Lowliness of Mind,  
 upon the Lord, and keep to the Measure of the  
 Grace you have received from him; and suffer  
 not your Minds to be swayed or byassed by any  
 personal Kindness, natural Affection, Relation,  
 Kindred or Acquaintance; but stand single and  
 open



1686. open to the Lord, not joining to, nor any way  
 W countenancing that which the Testimony of  
 Truth, in the Arisings of the heavenly Life,  
 and Breakings forth of the divine Power thro'  
 any, goes forth against. So will your present  
 Standing be safe, and you be preserved out of  
 the Snares of this insinuating and treacherous  
 Spirit: And the Lord in his appointed time, as  
 ye abide with him, will open your Understand-  
 ings further, and give you a clearer Sight of  
 that, which at present you do not fully see; and  
 thereby bring you to that Certainty and Assu-  
 rance, which (blessed be his Name) he hath  
 brought many unto.

And you, my dear Friends, whose Spirits the  
 Lord hath stirred up, and whose Hearts he hath  
 engaged, in an Holy Zeal, to stand up for his  
 Blessed Name and Truth, and to bear a faith-  
 ful Testimony against this wicked rending  
 Spirit; go on in the Strength and Power of the  
 Lord, in the Might of the God of *Jacob*; for  
 you are assuredly on the Lord's Side, and the  
 Lord *Jehovah*, the Strength of *Israel*, is on your  
 Side. Therefore, Friends, be encouraged in  
 the Lord, to stand stedfast in your Testimony,  
 not giving way to the Enemy, no not for a Mo-  
 ment. And take heed, I beseech you in the  
 Love of God, how ye enter into any Treaty  
 of Peace, or Terms of Agreement with this  
 Ungodly Treacherous Spirit, which is out of  
 the Truth, and draws out of the Truth, and  
 Fights against the Truth: For there is no Peace  
 unto it, saith my God. And they who have

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joined themselves unto it, and have wickedly given themselves up to be acted by it, and to act for it, must pass through the River of Judgment, if ever they be redeemed from under its Power. Friends, Condemnation must first be felt and owned, before Reconciliation can be known; and the Fire of the Lord must pass upon the Transgressor, to consume the Works of Darkness, the ungodly Deeds, the envious reviling Speeches, the wicked malicious slanderous Books and Pamphlets, &c. and to burn up the Ground from whence they sprang. For a flaming Sword hath the Lord God set in his Eden, which turneth every Way; and none that are gone out can ever come in again, but they must pass under the flaming Edge thereof. Therefore, my dear Friends, stand your Ground, in the Authority of the heavenly Life, and tamper not with God's Enemies: Remember the Word of the Lord to the Prophet, *Let them return unto thee, but return not thou unto them*, Jer. 15. 19. And then what follows? *I will make thee unto this People a fenced brazen Wall, and they shall fight against thee, but they shall not prevail against thee; for I am with thee, to save thee, and to deliver thee, saith the Lord*, ver. 20. So the God of Life fill your Hearts daily more and more with a Phineas Zeal for the Honour of his Name; and furnish you abundantly with Wisdom and Counsel, with Boldness and Courage, with Strength and Power, to encounter and overcome the Enemy: And make every one more watchful against the Spirit of the World, to

1686. withstand it in all its Allurements to Vanity, of  
 ↳ whatsoever kind; that whatsoever would de-  
 file the Camp of the Lord, may be purged out,  
 and kept out, that the Lord may more and  
 more delight in his People; and shower down  
 his Blessings upon them; which is the fervent  
 desire of,

*Your faithful Friend in the Love and  
 Service of the unchangeable Truth,*

*The 24th of the 2d  
 Month, 1686.*

**Thomas Ellwood.**

After this, I do not find he writ any thing  
 (only some private Letters in his *Decades*) but  
 1688. lived Retired till the Year 1688. In wick time  
 of Privacy (as fittest for it) he began a Work  
 which he did not finish till many Years after;  
 and that was *The Life of David King of Israel*,  
 in Verse; which he began for his own Diversion,  
 not thinking then of Printing it, and carried it  
 on to the End of the Third Book. But then  
 the *Prince of Orange* Landing, and the Revolu-  
 tion following, the Nation being in Arms a-  
 gainst King *James*; the Noise of Guns, and  
 Sound of Drums, &c. so desturbed his Medita-  
 tion, and gentle Muse (which like the *Halcion*,  
 breeds in Calm Weather) that his Poetical Ge-  
 nius left him for a time, and he thereupon left  
 his Work, for above Twenty Years; of which  
 more hereafter in its Place.

And here he retired again for two Years; so  
 that I find nothing to Remark of him, either  
 publick or private, but some private Letters,  
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till the Year, 1690. When John Raunce and 1690.  
 Charles Harris of Wiccomb, in that County, pub-  
 lishing *A Memorial* (as they call'd it) for the pre-  
 sent-Generation; and also for that which is to come:  
*Being an Account from Wiccomb, concerning the*  
*Difference, &c.* This Thomas Ellwood answered in  
 a Book intituled, *The Account from Wiccomb*  
*(lately published by John Raunce and Charles Har-*  
*ris) examined, and found false. And a Warning*  
*thereof given, to all such well-meaning Persons a-*  
*mong the People called Quakers, as through Perso-*  
*nal Affection, want of Consideration, or Weakness*  
*of Judgment, have been betrayed, or may be in*  
*danger to be betrayed by them, or any other in the*  
*same dividing Spirit with them; and led aside from*  
*the Way of Truth, into a Separation from the Peo-*  
*ple of God: For whose Recovery and Preservation*  
*this is written.* Which begins thus.

‘ For your sakes it is, O ye much pittied  
 ‘ Ones; more than for any weight in the Ac-  
 ‘ count it self, or worth in the Authors of it,  
 ‘ that I have thus taken notice of it. For in-  
 ‘ deed, as soon as I had perused it, I felt a com-  
 ‘ passionate Concern spring in my Heart on  
 ‘ your behalfs, and a direction in Spirit to op-  
 ‘ en some Passages therein, and relating thereto,  
 ‘ to you, that ye might be preserved from be-  
 ‘ ing taken: Or, if in any measure taken, might  
 ‘ be rescued and delivered from the Snare,  
 ‘ which the Enemy of your Souls, and of all  
 ‘ Righteousness, hath made use of these Men  
 ‘ to set, to entangle, entrap and catch you by.  
 ‘ And to the true Witness of the Holy God, in



1690. ' every one of your Consciences, who retain  
 W ' any honest Breathings after the Lord, and  
 ' the Way of Holiness, do I recommend this  
 ' my Undertaking, and the Sincerity of my  
 ' Intention herein. Wherein he discovered their  
 Deceit, as to their Separation; and that it was  
 not for Conscience, but from a libertine Spirit,  
 to lay waste the good Order in the Church, as  
 their Actions manifested: Of which he gave  
 some Instances, not to their Advantage. But  
 their Works have made them manifest.

1691. The next Book he published, was in 1691.  
 viz. *A Reply to an Answer lately published, to a*  
*Book long since written by W. Penn: Intituled, A*  
*brief Examination and State of Liberty Spiritual;*  
*both with respect to Persons in their private Capa-*  
*city, and in their Church Society and Conversation.*  
 Which Book was written, or at least published  
 by *W. Penn*, in the Year 1681. To distinguish  
 between true and false Liberty, little under-  
 stood by some, and too frequently abused by o-  
 thers: Liberty from Sin, not to Sin, to do his  
 (God's) Will, and not our own; as *W. P.* ex-  
 presses it. Which true spiritual Liberty, being  
 abused by some in the Profession of the Truth  
 (as our Friend *T. E.* observes in his Preface)  
 ' Who under pretence of being left to that Li-  
 ' berty in themselves, and to their own Free-  
 ' dom therein; both took Liberty to do such  
 ' things as were inconsistent with that true Li-  
 ' berty, and with the Principle of Truth which  
 ' they professed; and despising those useful,  
 ' good and necessary Helps and Means which  
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the Lord hath provided, and furnished his 1691.  
 Church and People with, for the preventing  
 and keeping out such Disorders, Evils and  
 Scandals, as the unruly Nature of Man, thro'  
 such a Mistake of true Liberty, might and  
 would bring in: Did reject the Counsel, Ad-  
 monition or Reproof of their Brethren, with  
*What hast thou to do with me? Leave me to my  
 own Freedom.* To reclaim (if it might be)  
 those who are thus deceived, and prevent o-  
 thers from being so: the Author being pressed  
 in Spirit for Zion's sake, and for the Peace of  
*Jerusalem*; and having a deep Sense (as him-  
 self expresses) of the working of the Enemy  
 of Zion's Peace, to rend and divide the Heri-  
 tage of God, did write the forementioned  
 Treatise, for the Establishment of the Faith-  
 ful, Information of the Simple-hearted, and  
 Reproof of the Arrogant and High-minded.  
 Which striking at the false Liberty and Pre-  
 sences of the Separate Party; it seems it had  
 lain on their Stomachs undigested these Ten  
 Years, and then came forth an Answer to it by  
 J. H. (supposed to be *John Hog*, one of the Se-  
 parates about *Hull*.) This Answer our Friend  
 T. Ellwood undertakes, and replies to, in a pretty  
 large Book; in which he shews what is meant  
 by true spiritual Liberty, in W. P's own Defi-  
 nition, which he defends; shews their Abuse  
 of it, answers their Arguments, or rather Ca-  
 vils against it, in behalf of their false libertine  
 spirit and Practices, which too many ran into,  
 to their own Hurt, and Separation from the



1691. Church, the Body of Christ, whereof He is  
 W Head: saying, in the *Preface*, 'The God of  
 ' Truth knows, I have no other End in this  
 ' Reply, than to defend Truth, and the Chil-  
 ' dren of it, against the slanderous Suggestions,  
 ' false Charges, and wicked Insinuation of the  
 ' Adversaries; to lay open their deceitful Deal-  
 ' ing, and to remove (as the Lord shall enable  
 ' me) the stumbling Blocks, which they have  
 ' laid in the Way of the Weak, whereby they  
 ' have caused some to fall into Misapprehensions  
 ' and hard Thoughts of Friends, without Cause.  
 ' And I beseech the God of Mercy to open the  
 ' Understandings, and clear the Sight of all  
 ' those, whose Simplicity has been betrayed by  
 ' the others Subtilty, that they may see and e-  
 ' scape the Enemies Snares, and return to the  
 ' true Fold, from which they have been led a-  
 ' stray. To which I never heard of any Re-  
 joinder; only some private Letters past between  
 J. H. and T. E. about some Passages in it.

His next were two Broadfides; the first (in  
 1692. 1692. viz. T. E's *Answer to so much of* Leonard  
 Key's *late Printed Sheet as relates to him*.  
 Which Paper of L. K's was intended mostly to  
 excuse their shutting Friends out of their Meet-  
 ing-House at *Reading*. But therein taking Oc-  
 casion to flant at some Passages in T. E's Answer  
 to the Account from *Wiccomb*; gave our Friend  
 Thomas an Occasion, not only to open that Mat-  
 ter further; but also to lay open their Deceit in  
 Relation to that Affair, as well as L. K's, and  
 his Party at *Reading*. To which I refer the  
 Reader.

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The Second was (in 1693.) viz. *Deceit* 1693. discovered, and *Malice manifested*, in L. Key's late Paper from Reading. Thomas being then at London, at the Yearly-Meeting, met with B. Coal's Expedients, for a true Reconciliation among the People of God called Quakers: Which L. K. it seems promoted. But when T. E. came home, he found a Letter at his House directed to him, from L. K. with a Printed Sheet inclosed, so different in Terms and Tendency from the other, sign'd by B. C. and C. H. (that proposing Expedients for Peace, this renewing the Difference;) and yet but one Day different in the Dates (this being dated the 3d, the other the 4th of the 4th Month, 1693.) that he could not but admire at it; which therefore he compares, and shews the Difference of, and discovers their Deceit in; and not only in that, but also in Relation to the Difference at *Wiccomb*, which they were not yet easie under, and yet would not confess the Truth; but instead thereof J. Raunce endeavours to fix a Slander on T. Ellwood about his Father's Burial, pretending he was not Buried in the right Ground, but among Strangers; he and his Party Riding Twenty Miles, or more, about the Country; and J. R. going himself to the place where he was Buried at *Holton*, to pick up a Stone at the Father's Grave, to throw at the Son, above seven Years after his Death; enquiring, examining, yea, provoking some to pretend as if T. E. had been unkind to his Father, and that they had shewed

1693. him Kindness, to bring *Thomas* under Obligation of Requitall, or upbraid him for Ingratitude if he did not. In all which *J. R.*'s Malice was manifest more than any thing else; for as to the Ground he was buried in, *T. E.* confesses, he was not so well acquainted with the Grave-Yard, as to know the Difference of Places in it or whether some Parts of it be more Holy than others; which he thinks, considering their former Principles, they should not have quarrel'd with him about. However the Place was not of his appointing; for he was prevented of being at the Burial, by a Message his Father received in his Sickness, that his Sister (but which of them he doth not say) lay then Sick in *London*, near unto Death. After he had waited on his Father until he had finished his Life, and given Direction for his Interrment, he hastened up to his Sister at *London*, thinking he might be more serviceable to the Living than to the Dead, and knew not in what Part of the Ground his Father was buried, till after his Return from *London*, he went thither to defray the Charges of his Sickness and Funeral, as some of them knew: and therefore the more shame to raise such a Story. And as to the other of Unkindness, they could prove nothing, but shew their Envy against him; which we shall have Occasion to take further notice of, e're we have done.

The next and last Book he writ in Relation to this Controversie with the Separates, was, *A fair Examination of a foul Paper, called, Observations and Reflections, &c. lately published by John* Raunce

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Raunce and Leonard Key; who after their se- 1692.  
parate Bickerings, come now to join their Forces  
together in this Paper, which seems to be Re-  
flections on T. E's last mentioned Paper; and  
which Paper of theirs our Friend answers in this  
Examination, wherein *their Envy is rebuked, and*  
*their Folly and Falshood laid open*, in endeavouring  
to excuse L. K's former Paper of Revival of  
the Difference, at the same time when 'B. C's  
Expedient for Reconciliation was for having it  
all forgotten and buried: which T. E. exposes in  
its proper Colours, beginning thus, ' We read  
' among the *Proverbs of Solomon*, that *the Way*  
' *of the Wicked is as Darknes*, they know not at  
' *what they Stumble*, Prov. 4. 19. This is verifi-  
' ed in J. Raunce and L. Key, and others of their  
' separate Party. Since their turning against the  
' Truth, their way is become as Darknes; they  
' stumble and know not at what. They fall  
' into many idle Absurdities, many gross Fol-  
' lies and Errors, and into many hurtful Evils,  
' and labour to draw others (better than them-  
' selves) after them: for whose sake chiefly the  
' following Lines are written, that the De-  
' ceit and Hypocrisie of these Men, their Fals-  
' hood and Envy being further and further laid  
' open, the more Simple and Well-meaning  
' Ones amongst them, may see them as they  
' are, and be no longer beguiled by them. So  
he goes on to Answer their Cavils, confirming  
by Certificate his former Charge of their scan-  
dalous Practice at *Wiccomb*; then answers their  
new Slander (the old proving false) *That he suf-*  
*fered*



1693<sup>1</sup> *ferred his Father to want; raking into his Ashes*  
 when he had been dead above Ten Years, to cast  
 something at his Son (so restless is Envy) as if he  
 had been short in his Duty to his Father: which  
 T. E. fairly and clearly wipes off, vindicating  
 himself as to his not being at his Father's Bu-  
 rial (which J. R. throws at him) though *Thomas*  
 in his last had fairly related the Occasion; which  
 was his Sister's Illness at *London* (though she re-  
 covered;) and which one would think might  
 have satisfied any one, not overgrown with En-  
 vy; which yet J. R. revives again: and also  
 about his Burial, &c. All which appears to be  
 nothing but J. R.'s Rancor: which seeing he  
 has made so much a-do about, out of his In-  
 veterate Malice to T. E. under pretence of  
 Friendship to his Father, but to be sure Hatred  
 to the Son; and as T. E. says, *If this be the Effect*  
*of his Friendship, he should not desire to be numbred*  
*among his Friends.* To set which in a clear Light,  
 I shall here set down his Vindication in his own  
 Words, because it bears some Analogy to his  
 Relation of the former part of his Life; viz.  
 Pag. 20. of the *Fair Examination.* 'Tis well  
 known to many, that my Father was posses-  
 of a good Estate; and they that knew him  
 well, knew also that he had the spending of it  
 himself. How he spent it becomes not me to  
 speak; he was my Father, to whom I ow'd  
 and always paid Respect and Honour, while  
 living; and whose Frailty, being dead, I de-  
 sire to cover. It is enough for me to say, I  
 did not help him spend his Estate, nor was  
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I much chargeable to him, after I was capable of shifting for my self. And when it pleased the Lord to visit me with the saving Knowledge of his Truth, and bring me under the visible Characters of the Profession thereof (which was about the 20th Year of my Age) my Father expressing a dislike to me on that Account, by degrees withdrew his Care of me, not making any Provision for my Maintenance, save the giving me such of his Household Goods as he could spare, upon his giving over House-Keeping; though he had then a plentiful Estate remaining. When afterwards he Sold his Estate, I had no part at all of the Money.—[Though upon his Marriage he promised both him and his intended Wife to do something considerable for them, yet after they were Married he refused to give them any thing (as aforesaid, p. 272.) and so far withdrew himself, that he would not let him know where he lodged.—] ‘Notwithstanding this (says T. E.) he would sometimes come to my House, which was always open and free to him, to come when he pleased, and to tarry as long as he pleased; whenever he came he was well Habitted, both for Linnen and Woolen, and made no Appearance of Want, other than such as may befall any Man, to have his Money fall short in a Journey: upon which Occasion (when he had, as he said, been longer from home than he expected, or when, being here, he had a mind to go further, than at his coming forth he intended) he  
‘has



1693. ' has divers times asked me to lend him Money  
 ' which I always did, and never asked him for  
 ' it again. And, to the best of my Remem-  
 ' brance, it was not above two Weeks time be-  
 ' fore his last Sickness, that he had been at my  
 ' House, and had Money of me on that Account  
 ' As soon as I heard of his Illness, I hastened to  
 ' him; and took the best Care of him I could  
 ' during his Life; and after his Death defrayed  
 ' the Charge of his Sickness and Burial, and re-  
 ' paid to my Sister that Money she had sent  
 ' him, before I knew of his Illness. I could say  
 ' more on this Subject than I intend, or at pre-  
 ' sent think fit: But I forbear, and commit my  
 ' Innocent Cause to the Lord, not doubting but  
 ' that, as I am clear in his Sight from any Un-  
 ' dutifulness, or Unkindness towards my Fa-  
 ' ther, so he will clear mine Innocency in the  
 ' Hearts of his People, and of all unprejudiced  
 ' Persons.

This I hope will satisfy the Reader of T. E's  
 Carriage towards his Father, which we are  
 beholding to J. R. for, or else perhaps might  
 never have had this Account, which one would  
 think Envy it self should not be able to cavil at:  
 yet after this J. R. being restless, trump up a-  
 nother Story, answered by T. E. in his Postscript  
 to that Book; which we shall meet with again  
 hereafter, on another Occasion; and therefore I  
 shall say no more of it here.

Here ends his Controversie with the Separates:  
 In which I must needs say, he acquitted himself

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is an Ingenuous Man, a Christian, and a fair 1693.  
Opponent. And now to come to something  
more pleasant. Our dear Friend G. Fox dying  
in the *Eleventh Month*, 1690. and leaving be-  
hind him an excellent Journal of his Travels  
and Sufferings, our Friend T. E. (as no body fit-  
ter) about this time was at the Pains of Tran-  
scribing it, and fitting it for the Press. (A Labo-  
rious Work.) Which was Printed next Year in  
large Folio: To which T. E. prefixed a nota-  
ble Account concerning him; which is the only  
single Testimony Printed with it; except his  
Wifes M.F's, and an Excellent Preface by W. Penn.

But now a new Scene opens: for George Keith, 1694.  
who had known better things than most Oppo-  
ners that ever rose up against Truth and Friends,  
having been a *Quaker*, and a *Preacher* among  
them, near *Thirty Years*, and had writ many  
Books in *Vindication of Truth and Friends*: but  
now falling out, and differing with some of his  
Brethren in *Pennsylvania* (whither he went some  
Years before) because he could not have his own  
way in every thing, came over with some of his  
Party, full fraught with Contention, against the  
*Yearly-Meeting*, 1694. Which difference coming  
before the Meeting, by some Letters from be-  
yond Sea, which were read in Course in the  
Meeting: whereupon G. K. desired to be heard;  
which, after the other Business of the Meeting  
was over, Friends condescended to for several  
Days, to hear him and his Party; and S. Jen-  
nings, &c. on the other Side; in hopes to have  
reconciled the Difference before it went any fur-  
ther:

1694. ther : But as the Prophet (*Hos. 7. 1.*) said, *When I would have healed Israel, then the Iniquity of Ephraim was discover'd, &c.* which may be applied to him : for the more Endeavours were used to reconcile him to his Brethren, the more his Deceit appear'd ; and the more Tenderneſs and ſhewed towards him, the more perverſe he was in turning it to a wrong Uſe, and ſtrengthening himſelf in his Oppoſition. There was no holding what would away (as the Proverb is) Reſolved he was for a Breach : by oppoſing Friends more and more, till he ran himſelf quite out from among them. Which our Friend T. ſaw obſerving the bent and tendency of ; not only in the *Yearly-Meeting*, but after : and how he endeavour'd to make Diviſions among Friends, to divide the Heritage of God. He took up his Pen again, and writ an Excellent *Epistle to Friends : briefly Commemorating the gracious Dealings of the Lord with them ; and warning them to beware of that Spirit of Contention and Diviſion which hath appeared of late in George Keith, &c.* which he Addreſſes to Friends thus.

‘ Dear Friends, whom the Lord hath called  
 ‘ with an Holy Calling ; and who, through  
 ‘ Faithfulneſs to the heavenly Call, are become  
 ‘ the Chosen of the Lord. It is in my Heart  
 ‘ in the Openings of the Love of God, to ſend  
 ‘ theſe few Lines amongſt you, as a Salutation  
 ‘ of true and hearty Love unto you ; and in the  
 ‘ tendering Senſe of the Lord’s Unſpeakable  
 ‘ Goodneſs unto us : which at this time reſts  
 ‘ with an affecting Weight, upon my Spirit  
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briefly to Commemorate the Gracious Deal- 1694.  
 ings of the Lord with us, since we have been  
 a People. Which he Commemorates as follows. W  
 'Great and manifold have been the Mercies  
 of our God, unto his People, in this his Day,  
 and his Loving Kindnesses are beyond expres-  
 sing: when we were young and little his fa-  
 therly Care was over us, he preserved us, and  
 nourished us, and caused us to grow up before  
 him. How did he carry his Lambs in his Bo-  
 som, when the Beasts of Prey roar'd on every  
 side, seeking to devour! Who can rehearse the  
 many Deliverances he hath wrought for his  
 People, in their Passage from Spiritual *Egypt*!  
 How hath he girded their Loins with Strength,  
 and covered their Heads in the Day of Battle!  
 How hath he subdued their Enemies before  
 them, and put to flight the Armies of Aliens!  
 How hath he fed them with Bread from Hea-  
 ven, and made them to suck Honey out of the  
 Rock! Yea, he hath caused the Rock to give  
 forth Water abundantly, and hath been to his  
 People as a Brook in the way [and *the Shadow of*  
*a mighty Rock in a weary Land.*] So that from a  
 sensible Experience we can say, to his Praise,  
 Our Bread hath been sure, and our Water  
 hath not failed, as we have singly relied on  
 him. Oh! his Goodness is unutterable, and  
 his Faithfulness hath never failed them that  
 have trusted in him: when have we ever been  
 in Prison for his sake, and he hath not visited  
 and comforted us there? What Sufferings  
 have any undergone on his Account, and he  
 'hath



1694. ' hath not abundantly recompenced the Loss  
 ' Nay, hath he not often stopped the Mouths of  
 ' Lions, and reprov'd Rulers for the sake of his  
 ' People, saying, *Touch not mine Anointed, and*  
 ' *do my Prophets no harm.* In all our Exercises he  
 ' hath been with us, and he hath stood by us in  
 ' our forest Trials; yea, he hath caused his An-  
 ' gel to encamp round about us, so that no Wea-  
 ' pon formed against us hath prospered; but e-  
 ' very Tongue that hath risen up against us, the  
 ' Lord hath given us Power to condemn: blest  
 ' be his holy Name, and exalted and mag-  
 ' nified be his Glorious Power for ever.

' These things and much more than I can  
 ' write, I doubt not but ye, my dear Friends,  
 ' are Witnesses of; ye especially, my elder Bre-  
 ' thren, who were called early in the Morning  
 ' of this Day, and have stood faithful in your Te-  
 ' stimony for God until now, who from your own  
 ' both early and late Experiences can set your  
 ' Seals to the Truth hereof; and unto you I do  
 ' believe this brief Commemoration of the  
 ' Goodness and Loving-Kindness of the Lord to  
 ' his People, will be pleasing and delightful, as  
 ' I hope it may prove useful and profitable unto  
 ' us all, in the stirring up of the *Pure Mind*,  
 ' and putting us in fresh Remembrance of the  
 ' Lord's manifold Favours towards us, and gra-  
 ' cious Dealings with us; which should be as  
 ' a renewed Engagement upon us to cleave fast  
 ' unto the Lord, and in Humility of Heart, to  
 ' walk closely with him, both that we may, as  
 ' far as in us lies, answer his great loving-Kind-

' ness

ness to us-ward, and receive from him still 1694.  
 daily Strength and Ability to stand, and with-  
 stand the Assaults and Temptations of the E-  
 nemy, and escape his Snares, wherewith he is,  
 at this time, as busie and Industrious to be-  
 tray, and draw aside from the Simplicity of  
 the Truth, as ever he was.

For Friends, ye know we have a restless  
 Adversary to watch against, and to war with;  
 one that sometimes walks about, as a *Roaring*  
*Lion*, seeking whom he may devour; and  
 sometimes creeps about, as a *subtil Serpent*,  
 seeking whom he may betray; whom, in each  
 Appearance, it is our Duty and Interest to re-  
 sist, stedfast in the Faith which overcomes. I  
 need not recount unto you, my Friends, the  
 many Winds and Floods, Storms and Tem-  
 pests, of open and cruel *Persecutions*, which  
 this roaring Adversary hath often raised, and  
 caused to beat upon us, to have driven us  
 (if possible) from off our Foundation; ye can-  
 not have forgotten it, nor that noble *Arm of the*  
*Lord*, which was made bare for our Preserva-  
 tion, and by preserving us against the most fu-  
 rious Shocks, gave Evidence even to the  
 World, that we are that People whose House  
 is founded and built upon the immoveable  
 Rock *Christ Jesus*. At this sort of Fighting  
 the Enemy hath been foiled; which hath  
 made him shift his Hand, and like a cunning  
 Hunter *spread his Nets*, set his Snares, lay his  
 Baits, to catch the simple and unwary Ones.  
 Thus wrought this subtil Enemy in the ear-

1694. ly times of Christianity, sometimes stirring  
 up the Rulers, both *Jews* and *Gentiles*, to fall,  
 with violent and bloody Hands, upon the lit-  
 tle Flock of Christ; and sometimes in the In-  
 termiſſions of thoſe Storms, covering his  
 Hooks with the taking Baits of *Pleasure*, *Pro-*  
*fit* and *Preferment*, catch ſome (perhaps of  
 thoſe that had withſtood the ſtrongeſt Storm  
 of outward Perſecution) and made them In-  
 ſtruments for himſelf to work by, to betray  
 others. Such was *Diotrephes* of old, whoſe a-  
 ſpiring Mind, loving and ſeeking *Præeminence*,  
 laboured to make a *Schiſm* in the Church, pra-  
 tiſing againſt even the Elders thereof *with mali-*  
*cious Words*, &c. 3. John 9. 10. What Miſ-  
 chief the wicked One hath wrought in our  
 Day, by ſuch *ambitious Spirits*, I need not re-  
 count; nor is it pleaſing to me to remember,  
 ye know it, to your Grief, as well as I. But  
 this in all ſuch Caſes is obſervable, that ſuch as  
 have made *Disturbances* in the Church, and  
 have run into *Diviſions* and *Separations* from  
 Friends, have framed to themſelves ſome ſpe-  
 cious Pretence or other, as the Inducement to  
 their Undertaking, which they have Induſtri-  
 ouſly ſpread abroad, and varniſhed over with  
 the faireſt Colours they could, to allure and  
 draw others to join with them, &c.

This, with much more to the ſame purpoſe,  
 which might be cited, I thought meet to men-  
 tion, of the Mercies of the Lord to his People,  
 and Preservation of them from the Beginning,  
 well worth the Reading. Then recounting the

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Wiles and Workings of the Enemy, in drawing 1694. some aside from the Simplicity of the Truth, and stirring them up to make Divisions (on one Pretence or other) to disturb the Peace of the Church, and hinder the Work of the Lord in the Earth; as lately in the Separates: so now being disappointed in that, he hath formed a new Design in *G. Keith*; yet to shew the difference between the former and this (and consequently the Confusion of their Pretences) *Theirs* relating to *Discipline*, *This* to *Doctrine*; *They* alledged *That Friends were gone too much from the Inward to the Outward*, *This* *That Friends were gone too much from the Outward to the Inward*, &c. (for our Adversaries seldom agree in their Charges.) And so he goes on to examine and compare his Books (published beyond Sea, with those he writ here) as to the Ground of the Difference and Separation, which he lays at his Door, manifesting his deceitful Pretences, Falacies and Self-Contradictions. Answering his Cavils, and confuting his Calumnies, that none might be deceived by him. Concluding by way of Application and Warning to Friends, to beware of the Enemies Wiles: which I doubt not had a good Effect as to many, in preserving them out of the Enemies Snare, who were in danger of being stagger'd by him.

When our Friend *T. Ellwood* had written this Epistle he went up to *London* with it, and presented it to the *Second-Days Morning-Meeting*, where such Books and Writings of Friends, as are intended for the Press, use to be read and

1694. consider'd, and read it through in that Meeting, and not one Friend (though the Meeting was pretty full) shewed any Dis-unity therewith; but approved it, and left it to him to publish it. And yet *G. Keith* pretended that it was Printed in great Dis-unity, and against the mind of many Friends, as though it was only approved and promoted by a Party, &c. Which I mention, to shew that he stuck at nothing to make good his Part.

Against this Book of *T. E's*, *G. K.* made a heavy Complaint to Friends to have it called in, as very injurious to him (to his Cause to be sure) Poor Man! who had writ so many Books against Friends, after he had writ so many for them, and would not take Friends Advice himself; and how then could he expect they should answer him? So that his Complaint and Clamour not prevailing to stifle it, he takes another way, first putting out a Sheet against it, called a *Loving Epistle*, but envious enough: In which he charged *T. E.* with *Fifty Perversions*, &c. which he said he had noted in his Book; but left his Proofs behind to come after (*The first by Post*, as the Proverb is, *the second by Tom Long the Carrier*) in another Book which he threatened to Publish, if *T. E's* was not called in and disowned: which not prevailing neither, some Weeks after he sent forth his threatned Book, miscalled *A Seasonable Information*, &c. but very unseasonable for himself, as to his Reconciliation with Friends; which he pretended he had rather lay down his natural Life (or have his


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Right Hand cut off) than be dis-united (or dis- 1694.  
 jointed) from them. This Book he pretended  
 to be an Answer to T. E's Epistle, and to contain  
 his Proofs (such as they were) of the Charge  
 he had published before. To both these our  
 Friend T. Ellwood replied this Year (1694.) In  
 a Book intituled *A further Discovery of that Spi-*  
*rit of Contention and Division, which hath appear-*  
*ed of late in George Keith, &c. wherein his Ca-*  
*vils are Answered, his Falshood is laid open, and*  
*the Guilt and Blame of the Breach and Separation*  
*in America, &c. are fixed faster on him: written*  
*by way of Epistle (as the former was) and recom-*  
*mended as a farther Warning to Friends.* Which  
 begins thus:

' Dear Friends, who have received the Truth  
 ' in the Love of it, and have kept your Habi-  
 ' tation therein, unto whom the Truth is ex-  
 ' ceeding precious, and who desire the Prospe-  
 ' rity thereof above all things; unto you is the  
 ' Salutation of my endeared Love, in this blef-  
 ' sed Truth, in which the Fellowship of the  
 ' Faithful stands. In this it is I desire to know  
 ' you, to be known by you, and to have Fellow-  
 ' ship with you; earnestly breathing to the  
 ' God of Truth, the Father of Spirits, that he  
 ' would be pleased to pour forth more abundant-  
 ' ly of his Good Spirit into all our Hearts, and  
 ' fill us with the blessed Fruits thereof, that  
 ' there may be no room for the Enemy to enter,  
 ' to break this Holy Fellowship: But that all,  
 ' who profess to believe in the Light, may so  
 ' walk therein, that a clear Sight they may



1694. ' have thereby, and a true Discerning between  
 ' things that differ, and may be able to make a  
 ' right Judgment what is of God, and what is  
 ' not; that so the design of that Spirit (by  
 ' whatsoever Instrument it works) which would  
 ' break or disturb the Churches Peace, and cast  
 ' Reproach upon the Heritage of God, may be so  
 ' discovered and laid open, that all may see and  
 ' shun it. As this is the Exercise and Travel of  
 ' my Spirit; so it is the Service I have been of  
 ' late, and am at present engaged in. For  
 ' Friends, 'tis not many Months since I saluted  
 ' you with an Epistle, wherein my Spirit was  
 ' drawn forth *briefly to Commemorate the gracious*  
 ' *Dealings of the Lord with his People*; and, as in  
 ' a general way, to remind you of the many  
 ' Attempts the Enemy hath made, by Force  
 ' and Fraud, to hinder the Work of God from  
 ' going on: so more particularly to warn you to  
 ' *beware of that Spirit of Contention and Division,*  
 ' *which hath appeared of late in George Keith, and*  
 ' *some few others that join with him, who have made*  
 ' *a Separation from Friends in some parts of Ame-*  
 ' *rica.* In writing that Epistle I did not consult  
 ' Flesh and Blood, neither had I an Eye to my  
 ' own Ease and Quit, as outwardly (for I had  
 ' no Reason to expect Rest from so restless a  
 ' Man, nor fair Treatment from One, who in  
 ' his late Writings and Personal Debates hath so  
 ' notoriously let loose his Pen and Tongue, to  
 ' an *unbridled Liberty* of Railing and Reviling)  
 ' But I clear'd my Conscience, in discharging  
 ' my Duty to God, and to his Church, and  
 ' therein

‘ therein have that Peace, which all his Abuses 1694.  
‘ cannot disturb. 

And so he proceeds to clear himself of the Perversions, &c. which G. K. charged him with, and answers all his Cavils against his Book; manifesting his Deceit, Evasions and Sophistry so effectually, that I do not find that G. Keith ever replied to it, being answered home, and having his Belly full, I suppose of the Controversie with T. Ellwood; for though our Friend Thomas answered several other of G. Keith's Books afterwards (of which hereafter) he never replied to any of them: which shews he had enough of it.

At the end of this Book of G. Keith's, J. Raunce came forth again, with a new Slander against T. E. (all his old ones being baffled) as if his Father had not been buried decently; which however False. G. K's mean Mind, it seems, could not resist J. R's slight Offer, to take off an Hundred of his Books; but rather glad of any Help to run down his Opponent, if he could with Slander, which he found he could not do with Arguments: but had G. K. been a Man of any Worthiness (says T. E.) or his Cause defensible, he would not (though an Adversary) have suffer'd J. R. to have clapt on his Abusive Piece at the end of his Book, to throw Dirt at his Opponent. And had J. R. been a manly Adversary, he would have scorn'd to have crept in at the Tail of another's Book, to renew his Slander, no way relating to the Subject of the Book, when T. E's Fair Examination had lain a Twelve-Month at his Door unanswered. But to creep behind such

1694. a mickle Man as G. K. was taken to be, J. R. perhaps might count it no Disgrace, to repeat his Slander ; which T. E. had answered in his Postscript to the *fair Examination* : and for a final Stroke to it, he produces Certificates from those who were concerned about his Father at the time of his Death and Interrment, that he was decently Buried as usual ; which may be seen at the End of this Book, in Reply to G. K. And there's an End of all those Lying Stories raised concerning the Dead, to asperse the Living, to the Shame and Confusion of all the Inventors and Fomentors of them, the Man was dead, and in his Grave, and there should have rested without Envy or Detraction ; and I am only sorry he seemed to retain his Aversion to his Son for the Truth's sake, which he received in his early Days. To the Honour of which I attribute it, that he was preserved, and carried through and over all Opposition, and lived in Reputation and Renown to his Dying Day.

His next Book is in 1695, intituled *Truth defended, and the Friends thereof cleared from the false Charges, foul Reproaches, and envious Cavils cast upon it and them, by George Keith (an Apostate from them) in two Books by him lately published ; one called A true Copy of a Paper delivered into the Yearly-Meeting, &c. The other, The Pretended Yearly-Meeting's nameless Bull of Excommunication, &c.* In which last G. K. gives an Account of his Coming to the *Yearly-Meeting* (1695.) and of his Entertainment in it (when admitted) as if he had never been there before

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


before, viz. That he was allowed to sit at the 1695. Great Square Table among the Ministers and Commissioners (as he calls them) that could hold about it, either fully, or near double, to the Number of Twenty four: whether by Allusion to the Twenty four Seats and Elders, mentioned Rev. 4? but doubling the Number he doth not determin; adding, I think it suits not their Crying out so much as they were wont against chief Seats in the Synagogues, to erect such a stately Fabrick in their Meeting-House; at that time, little differing from the manner of a Throne, but that it is low upon the Floor, covered with Green Cloth. All which only serves to shew his own Pageantry, and which our Friend T. Ellwood corrects him for according to his deserts. For the Table will hold few more than Twenty four, or Twenty eight at most, and only necessary to lay Books and Papers on to Write.

In the Beginning of this Book, our Friend T. E. resumes the Controversie from the Beginning, shews the Rise of the Difference, and Proceedings thereupon, in relation to George Keith, particularly after his coming into England in the beginning of 1694; and how he came to be disowned by the Yearly Meeting in 1695, for his rejecting the Advice of the former, and opposite Carriage thereunto; which being so excellent to the matter in hand, and setting the Controversie in a clear light, I shall here insert it; which begins thus:

‘ It is an old Observation, That none prove  
 ‘ more angry and implacable Enemies to any  
 ‘ Society of People, than those that, for their  
 ‘ Disor-

1695. ' Disorders and unruly Behaviour, have been  
 ' disowned by the Society they once were of; a  
 ' certain vindictive Enmity usually getting up  
 ' in such, and stirring them up to load that So-  
 ' ciety, by which they were denied, with all  
 ' the Reproach and Infamy they can, thereby  
 ' both gratifying a revengeful Spirit in them-  
 ' selves, and thinking also, by recriminating o-  
 ' thers, to extenuate at least their own Crimes.  
 ' That thus it was in the early Times of Chri-  
 ' stianity, may be gathered from the Writings  
 ' of the Apostles, particularly 2 Tim. 4. 14.  
 ' 2 Pet. 2. 1 John 2. 18, &c. 3 John 9, &c.  
 ' Jude vers. 4. Among those in this Age, whom  
 ' Satan hath drawn to this degree of Malice  
 ' and Madness, *George Keith a Scotchman*, is the  
 ' latest, but not the least; whether with respect  
 ' to his Anger, or his Envy. He, having been  
 ' bred a Scholar, before he came amongst the  
 ' People called *Quakers*, and having acquired  
 ' more of School-Learning than most (it may  
 ' be, in his own Opinion, than any) of that Peo-  
 ' ple have, hath given, in himself, a demonstra-  
 ' tive Proof of the Apostle's Proposition (1 Cor.  
 ' 8. 1.) *Knowledge puffeth up, where Edifying Cha-  
 ' is not joined with it.* For *Humane Knowledge*  
 ' is apt of it self to lift up Mens Minds, that  
 ' have, or think they have it, in any degree of  
 ' Eminency; and makes them think better of  
 ' themselves, than of others, or than themselves  
 ' deserve: whereas true Charity useth Know-  
 ' ledge to instruct, and thereby builds up; not  
 ' to puzzle and confound, and thereby destroy  
 ' others:


others : but that Charity this Man not having 1695.  
but being vainly puffed up in his Fleshly   
Mind, from a proud Conceit of his own Abilities ; and being gotten into *America* (among a plain People, who better understood the plain and simple Truth, than the nice Distinctions and Subtilties of the Schools) and there advanced to the Office of a School-Master, with a standing Sallary (as I have been informed) of an Hundred and Twenty Pounds by the Year, he soon began, like *Diotrephes* of old (3 *John* 9. 10.) to affect *Præminence* in the Church ; and nothing less would serve his turn, than to rule and over-rule all. And that he might not want Matter to work upon, and some Pretence to begin on, he not only found fault with Friends Ministry and Discipline there ; but having, in private Discourses, put some captious and ensnaring Questions to some particular Persons there, whose Simplicity he thought he might most easily betray, he (by wresting their Answers to a wrong Sense) took Advantage to complain against them, *for holding*, as he said, *gross and vile Errors* ; and with impetuous Heat prosecuted his Charge : and not being so fully nor speedily answered, as he expected, by those Friends to whom he complained, who seeing the Innocency of the Accused, and his evil Design in Accusing, could not Countenance him therein, he involved them also in the like Charge of *Cloaking, or Covering gross and vile Errors, Damnable Heresies and Doctrines of Devils,*



1695. ' vils, &c. Nor gave he over, till by continual  
 ' Clamours and frequent Disturbances, he had  
 ' filled Friends Meetings with Strife and Con-  
 ' tention; and at length having leavened a Par-  
 ' ty to himself, made an open Division and Se-  
 ' paration from Friends, setting up separate  
 ' Meetings for himself and his Party, in Oppo-  
 ' sition to the Meetings of Friends before settled  
 ' there. And having got the Printer to his  
 ' Party (and thereby the only Press there at his  
 ' Command) he maliciously put the Difference  
 ' into Print, and thereby spread it not only in  
 ' those Parts of *America*, but in these of *Europe*  
 ' also. These things drew Friends there, after  
 ' much Patience and long Forbearance, to deal  
 ' with him in a Church-way, and to give forth  
 ' at length a Testimony against him; which  
 ' proving uneasie to him, he came over from  
 ' thence to *England*, about the beginning of the  
 ' the Year 1694, of which some Friends of  
 ' *Pennsylvania* having Notice, came over also  
 ' and at the Yearly Meeting of the People cal-  
 ' led *Quakers*, holden at *London* in the 4th Mon-  
 ' that Year, the Matters relating to that Differ-  
 ' ence being fully heard and considered, the  
 ' Sence of that Meeting was, *That the Separation*  
 ' *lay at G. K's door; and that he had done ill*  
 ' *in Printing and Publishing those Differences as he*  
 ' *had done.* And the Advice of the Meeting to  
 ' him thereupon was, *To call in those Books of his,*  
 ' *or publish something innocently and effectually to*  
 ' *clear the Body of the People called Quakers, and*  
 ' *their Ministers, from those gross Errors charged on*

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some few in America; and retract the bitter 1695.  
Language in them, so far as he was concerned:   
and sincerely to use his utmost Endeavours with his  
Friends concerned to remove the Separation, &c.  
Which Sence and Advice, being drawn up at  
large in Writing, was then in that Meeting  
delivered to him, and soon after Printed by  
one of his Party, with very envious Reflec-  
tions upon it, as may be seen in a small Pam-  
phlet, called *A True Account*, &c. to which I  
refer. But so far was G. K. from regarding  
the Sence, or following the Advice of that  
Yearly Meeting, that in several printed Books  
by him soon after published, he rejected it,  
denying it to be the Sence or Advice of the  
Yearly Meeting, or that to be the Yearly  
Meeting that gave it. Which Abuse this last  
Yearly Meeting (in the 3d Month past) tak-  
ing notice of, and upon further dealing with  
him, finding him, instead of being humbled  
and sorry for the Evil he had done, more hard-  
ned therein, justifying himself both by Word  
and Writing, and rejecting the Meetings Ad-  
vice. That Meeting (after it had heard him  
patiently, till he of his own accord withdrew)  
gave forth a Testimony against him: which  
he hath since Printed, with his Answer there-  
unto. As he hath also (in another Pamphlet)  
a Copy of his Paper which he read in the  
Meeting; together with a Narrative (of his  
own making) of the Proceedings of the Meet-  
ing with him, and a List of Errors charged  
by him on some particular Persons. To each  
of

1695. ' of these I intend to speak, now that I have  
 ' premised this short Introduction; which  
 ' thought needful for the Information of any  
 ' such Reader as had not before heard the Rise  
 ' of the Difference, nor the Course of Proceed-  
 ' ings thereupon.

This I thought fit to insert, being so material  
 as to the Ground of the Controversie with G.  
*Keith*: after which T. E. proceeds to Answer  
 all his Cavils in his said two Books or Papers.  
 And shews that by his disorderly Practices he  
 had excluded himself from our Society, before  
 Friends disowned him. So leaving him without  
 Excuse, and the weight of his Iniquity upon his  
 own Head; which he could never get from un-  
 der, but waxed worse and worse, as evil Men  
 and Seducers use to do: so that Truth was set  
 over his Head, and Friends were clear of him.

But now another Occasion offer'd, and that  
 was, one Gerard Croese a Dutchman, publishing  
*A general History* (so called) of the Quakers;  
*containing the Lives, Tenets, Sufferings, Tryals,*  
*Speeches and Letters* (as pretended) of the most  
*eminent of them*; First in *Latin*: which was  
 Translated, and Printed in *English* in the Year  
 1696. 1696. Wherein, though he had represented  
 some things pretty fairly; yet in others, through  
 Inadvertancy or Ignorance (I hope not wilfully)  
 he had misrepresented us, and our Principles  
 and Practices: whereupon our Friend T. Ell-  
 wood, according to an Advertisement at the End  
 of the said *History* in *English*, that *some Remarks*  
*on it would be published*, he writ some Remarks



on it in *Latin* (perhaps before the *English* came 1696-  
out, which would no doubt have been turn'd in-  
to *English*) intending, doubtless, to publish 'em;  
but in the mean time before they were finished,  
a Book of the same Nature, and to the same  
purpose, in *Latin*, was published in *Holland* (by  
way of Remarks or Observations on the said  
*History*) which seemed again to circumvent him  
in his intended Remarks on it, so that he laid  
'em by, and never finished them; and so the  
World was deprived of this Piece also.

But now G. Keith being gone out from the  
Fellowship of the Faithful, and hardened in his  
Enmity against Friends, he arrived to the Top  
or Height of Opposition, he had been playing  
small Stakes hitherto; but now came to throw  
all at once. In order to which he Erected a  
Stage of Contention at *Turners-Hall* in *Philpot-  
Lane, London* (where he had held Separate Meet-  
ings for some time before) to oppose Friends in  
general, under pretence of discovering divers  
Errors out of the *Quakers* Books (that were ne-  
ver in them) and published an Advertisement  
of a Meeting he intended to hold there, in the  
4th Month, 1696, to discover the *Quakers* Errors  
(though he had been one so long himself, and  
vindicated them, as to all that any could Object  
against, and yet now came to accuse them him-  
self;) but Friends slighted him, not thinking it  
worth their while to follow him, or Dance after  
his Pipe to *Turners-Hall*. Of which contentious  
Meeting he afterwards published a Narrative;  
which our Friend T. E. answered, this Year, in  
a Book

1696. a Book intituled *An Answer to George Keith's Narrative of his Proceedings at Turners-Hall, &c.* wherein his Charges against divers of the People called Quakers (in that and another Book of his, called *Gross Errors, &c.*) are fairly considered, examined and refuted. And he made his Title good in a close Answer, and entire Confutation of all his Cavils against our Friends Books: which, because I have given the Preambles or Introductions of his former, to illustrate the matter, I shall also, in like manner, introduce this with his general Account of the Controversie (by way of Introduction to his Answer) being so pertinent to the Case in hand, for the Readers better Information and Satisfaction, which follows, beginning thus:

‘ It is not surely, without good Reason, that  
 ‘ the Church of Christ, here on Earth, is called  
 ‘ the *Church Militant*: For (besides the Inward  
 ‘ and Spiritual Enemies, which her several  
 ‘ Members have to encounter with, in their  
 ‘ Pilgrimage through this troublesome World)  
 ‘ such hath been, and is, her Lot and Portion,  
 ‘ that she hath rarely been free from outward  
 ‘ Enemies of one kind or other, her great Ad-  
 ‘ versary, *Satan*, continually raising up some  
 ‘ Evil Instruments or other to fall upon her;  
 ‘ all aiming at her Ruin, though after divers  
 ‘ ways and manners. Sometimes the Civil  
 ‘ Powers, under which she hath lived, have  
 ‘ been stirred up to proclaim, as it were, open  
 ‘ War against her, and to inflict severe and  
 ‘ heavy Penalties upon her, for her faithful Ad-  
 ‘ herence

herence to her Lord and Master, Christ Jesus. 1696.  
 When through Faith and Patience, she hath overcome, and the Wrath and Fury of Men hath been asswaged, so that she hath had some respite from those outward Sufferings; Then hath her old Adversary (the common Enemy of Mankind) bestir'd himself in another way, to raise up *Persecution* against her of another kind, by instigating some or other (either such as were always avowed Enemies to her, or such as for sometime appeared to be of her, but by the sweep of his Tail had been struck off from her) to speak or write against her, falsely to accuse her, and load her with the foulest Reproaches, and most infamous Slanders and Scandals, that by so misrepresenting her, they might hinder others from joining to, or favouring her, and stir up the Civil Magistrate again, to persecute her afresh. This hath been the Lot, this the Condition of the Little Flock of Christ in former Ages, as *Ecclesiastical Histories* declare. As for the present Age, and with respect to the People called *Quakers* (whom God, by an invisible Arm of Power, hath raised up, and held up, and made a peculiar People to himself) Experience gives sufficient Proof, the Matter being yet fresh in Memory. For (not to look back so far as that which was called the *Commonwealth's* Time, wherein many of the Leading Men, in most Professions, put forth their utmost Strength against us, both in Preaching and Printing, raising those false Reports con-  
 D d cerning



1696. ‘ cerning us, and charging many false Accusa-  
 ‘ tions upon us, with respect both to *Doctrine*  
 ‘ and *Practice*, which others of our Adversaries,  
 ‘ that followed after, have taken up upon trust  
 ‘ from them) no sooner was that great Persecu-  
 ‘ tion a little abated (which soon after the Re-  
 ‘ storation of K. *Charles the Second*, through the  
 ‘ Fault of some *Dissenters*, fell upon *all*, but most  
 ‘ heavily upon *us*) and that a little Calm and  
 ‘ Quiet ensued; but out came several Books a-  
 ‘ gainst us, written by some of those Professors,  
 ‘ who either in some measure did suffer, or (if  
 ‘ they had been faithful to their own Principle)  
 ‘ should have suffered in the same Storm with  
 ‘ us. By that time the Dust, which those Books  
 ‘ had raised, was laid by our Answers thereun-  
 ‘ to, a fresh Persecution from the Government  
 ‘ arose, upon the *Informing Act*, the main weight  
 ‘ of which, it is well known, fell upon us; they  
 ‘ who before, and afterwards, assaulted us in  
 ‘ Print, finding ways then to hide, and save  
 ‘ themselves from Suffering. But when that  
 ‘ Storm was a little over, out they came again,  
 ‘ and in divers Books, written by *Faldo, Hicks*,  
 ‘ and others, heaped up many wrong Charges,  
 ‘ Defamations, Slanders and false Accusations  
 ‘ against us; all which were refuted, and wiped  
 ‘ off in our Books, Printed in Answer thereun-  
 ‘ to: Nor have those of other Professions been  
 ‘ so forward to attack us since. But now that  
 ‘ Liberty of Conscience, in the free Exercise of  
 ‘ Religious Worship, is by Authority granted,  
 ‘ and thereby outward Sufferings, in a great  
 ‘ measure,

‘ measure, abated; our old Enemy, envying us 1696.  
‘ so great a Benefit (though but in common  
‘ with others) hath contrived ways and means  
‘ to raise a *New War* against us; by stirring up  
‘ some, who have formerly walked with us, and  
‘ for some time professed to be of us (but upon  
‘ some peevish Discontent or other, have turned  
‘ aside and left us) to turn now against us, and  
‘ oppose us, and to pour forth Floods of Re-  
‘ proach, Slanders and false Accusations upon  
‘ us. His chief Agent, at present, in this Work,  
‘ is *George Keith a Scotchman*, whose *ambitious*  
‘ *Aims* not being answered, nor his *absurd* and  
‘ *fantastical Notions* received by and amongst the  
‘ People called *Quakers*, he is now become, of  
‘ a *seeming Friend*, a *real Enemy*. He having  
‘ published many Books against us, and in de-  
‘ fence of those Books wrangled with us for a  
‘ while in Print, till he found himself too closely  
‘ pinched, to be able to give an Answer fit to be  
‘ seen in Print, hath at length bethought him-  
‘ self of a *Wile* to excuse himself from answer-  
‘ ing: which was, To set up a kind of *Judicial*  
‘ *Court*, of his *own Head*, and by his *own Authori-*  
‘ *ty*, in a place at his *own Command*, on a Day of  
‘ his *own Appointing*, there to charge and try di-  
‘ vers of us who are called *Quakers*, whether  
‘ present or absent, concerning Matters of *Faith*  
‘ and *Doctrine*; and that the rude Multitude  
‘ might not be wanting to his Assistance there,  
‘ he gave publick notice of it some time before,  
‘ by an Advertisement in Print, and therein a  
‘ sort of *Summons* to some of us by Name, to o-

1696 ' thers by Designation, to be present. This *Ar-*  
 ' *bitrary* Proceeding, and *Usurped* Authority, as  
 ' we judged it unreasonable in him to impose,  
 ' so we did not think fit to submit to, or own,  
 ' and therefore forbore to appear at the time  
 ' and place by him appointed. Yet lest any  
 ' whom he should draw thither, might mistake  
 ' the Cause of our not appearing, the Reasons  
 ' thereof, drawn up in short Heads, were sent  
 ' thither to be Read, and given among the Peo-  
 ' ple: which they were. However, according  
 ' to his before declared Intention, to proceed  
 ' whether any of us were there or no, he, being  
 ' *Judge in his own Court*, over-ruled our Reasons,  
 ' and went on to Arraign, and Convict us ab-  
 ' sent. The *Pageantry* of which Days Work, as  
 ' acted there by himself, he hath since Publish-  
 ' ed, with his Name to it, under the Title of  
 ' *An Exact Narrative of the Proceedings at Tur-*  
 ' *ners Hall, &c. Together with the Disputes and*  
 ' *Speeches there, between G. Keith, and other Qua-*  
 ' *kers, differing from him in some Religious Princi-*  
 ' *ples.* How Idle is this in him, to pretend in  
 ' his Title to give an Account of Disputes and  
 ' Speeches between him and other Quakers,  
 ' when as his *Narrative* it self gives no Account  
 ' of any Dispute there, nor any thing like it:  
 ' and of that little that was said by any of those  
 ' few Quakers, that were present, most was to  
 ' the People (tending to shew them the Unrea-  
 ' sonableness of his Undertaking, and desiring  
 ' them to reserve one Ear for the other side) ve-  
 ' ry little of it to him.

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Then he goes on to shew G. K's Falshood<sup>e</sup> in 1696. calling it *An Exact Narrative*; and yet not Inserting the Reasons why our Friends did not Appear, which he Confesses were Read; and his Falacies in evading them, which therefore T. E. sets down, Obviates G. K's Quibbles on them: So proceeds to Answer his *Narrative*, Clearing the Quotations he brought out of our Friends Books, from his Perversions (being either unfairly or falsely Quoted, or perverted in their Sense, to what they never intended; according to his Carping and Caviling Way.) Vindicating the soundness of their Doctrine, shewing G. K's self-contradictions (in opposing what he had so often Vindicated as Orthodox; and yet pretending to hold the same Doctrines and Principles still) and laying open his Deceit, Falshood and Prevarications so plainly and effectually, that G. K. never reply'd to it; and good reason why; because he could not to the Purpose, being Answered home, and defeated in all his Vile Pretences, Envious Cavils, and False Accusations.

But being Pinch'd and driven to a Nonplus, by Quotations out of his own Books, in favour of what he opposed (which he could not Answer;) wherein he had Asserted or Defended the same Doctrines and Principles, in as plain or higher Words, which he now blamed Friends for as Gross Errors, &c. Which yet he would not allow to be so in himself, but paliated them under the soft Term of *Mistakes*: Saying, *Narrative* p. 15. *I know not any fundamental Principle, nor indeed any one Principle of Christian Faith, that*

1696. *I have varied from to this Day, ever since I came among the Quakers; which is about Thirty Three Years ago.—* And in his Preface to his *Nar.* p. 6. he says, *The things* (he does not call them *Errors*, nor hardly ever uses the word *Error* with respect to himself, and his own Writings.—) *that need Correction in my Books, compared with the vile Errors in theirs, are but as my Motes to their Beams:— Nor are they such things as oppose any Christian Principles of Faith: But of an inferior Nature.* [and yet they were as full in the Points, as any he could Cite out of ours.] And in *The true Copy of a Paper*, Printed 1694. where, in p. 17. he faintly intimates a purpose, to Publish some *short Explication, &c.— of some Words and Passages in his former Books.* He adds, *For upon a Review of my former Books,—I freely Acknowledge, I have found some Passages and Words, that not only need some farther Explanation; but even in some part, an Emendation and Correction.* How gently doth he Touch himself? (says T. E.) How softly doth he handle his own Sores? Not a Syllable of *Errors* or *Heresie* there; No, the hardest word he can afford to give them, is, *his former Mistakes:* And lest the Reader should extend them too far, he explains it in the next Page, saying, *Upon the most Impartial search I have made, I find not any Cause to Correct either my Judgment or Books, as touching any of the great Doctrines and Principles of the Christian Religion; nor do I know that I am of another Faith in any one Principle of Christian Doctrine, contrary to what I believed, ever since I went under the Profession of a Quaker, so Called.* With much more to the same purpose, Thus

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Thus Partial was he as to himself, notwithstanding his loud Clamours and outcries of *vile Errors* against the Quakers, for the same things he had held himself, which yet were no *Errors* in him; such a Hypocrite was he to Dissemble with God and Man. So that when he found his Doctrines Compared with what he Accused Friends of, and saw they were the same, or parallel; 'twas to no purpose for him to go to Vindicate or Clear himself of what was so Notorious - And therefore procured another, or at least he undertook it for him, under disguise of the *Snake in the Grass*: And so to slide by the Quotations out of his Books, that lay in his Way; which would have been a shame for G. K. to do (a *Snake in the Grass* indeed) pretending in his Preface, that *it was not meant as a Defence of George Keith, any further than he defended the Truth of the Christian Faith; for which Reason (says he) I have wholly omitted all the Personal Reflections cast upon him, and the Contradictions which Thomas Ellwood pretends to find in his former Books (while he was a Quaker of their Communion) to the Doctrine he now sets up in opposition to them.* And so gave the go by to whatever pincht him, which was the design, as T. E. observes, to help G. Keith off at a dead Lift, from his manifold and manifest self Contradictions, which it was impossible for him to Reconcile or Defend; and because it had been as absurd for him to have undertaken a Reply to T. E's Answer. and not have attempted to acquit himself of those Contradictions charged upon him therein, as it



1696. would have been impossible for him to have  
 ~ Clear'd himself of them. Therefore this Contrivance was found out, that another (or perhaps he in a Mask, under the disguise of another, for Satan, though disrob'd from his Disguise of Light, has many black Robes and dark Disguises to put on) should undertake the Task of Replying (for a Task it seems it was) upon such a Foot, and under such Circumstances, as might give him some colourable Pretence to wave the Contradictions, and wholly to omit them, and with them whatsoever else he found too hard to meddle with.

So that any one might plainly see this was a Contrivance (as our Friend T. E. observes) to help G. K. out at a dead Lift. To which Book of the *Snake's*, T. E. writ an Answer, though he did not quite finish it, or publish it: Of which, and that Controversie, he gives the following Account.

' This Controversie begun by *George Keith*  
 ' (upon a Pick he took against the People called  
 ' *Quakers*; because they could not Answer his  
 ' Ambitious desire of Rule, nor receive some  
 ' Wild and Fantastical Notions of his) has been  
 ' carried on by him, in his own Name, 'till he  
 ' could go no further. The Doctrines he Con-  
 ' demns us for, as Erroneous and Heretical,  
 ' have been either so clearly cast off by us, as  
 ' Slanders, or so Rivetted on himself by un-  
 ' deniable Instances and Proofs taken out of  
 ' his own Books, that (having fore-closed  
 ' his way to a Retraction of them, as shall be  
 ' shewed

‘ shewed anon) he had no way left, but (as his 1697.  
 ‘ last shift) to shift the Cause into anothers  
 ‘ Hand; to carry it on under the disguise of a-  
 ‘ another Person; which brought to my Mind  
 ‘ the Fable of *Achelous*, who being too weak for  
 ‘ his Antagonist in fair Force, was fain to shift  
 ‘ from one Shape to another; first to that of a  
 ‘ Snake, then to that of a *Bull*; and is thereup-  
 ‘ on brought in by the Poet: Saying,

*Inferior Virtute, meas divertor ad Artes*  
*Elaborque Viro, Longum formatus in Anguem, &c.*  
 Metam. Lib. 9. Fab. 1.

In Strength too Weak, I to my Wiles betake,  
 And slide from Man, into a Twining Snake.

‘ Somewhat a like Crafty Course has *G. Keith*  
 ‘ taken; who finding himself over prest the last  
 ‘ Year with Books, which he knew not how to  
 ‘ Answer; got (as was supposed) an Adjutant  
 ‘ of his, to Publish a Book against us under Dis-  
 ‘ guise, without a Name to it, and with the ve-  
 ‘ ry Title of *The Snake in the Grass*: Thereby to  
 ‘ have diverted us from pursuing the Controver-  
 ‘ sie (then, and still in Hand) with him: But  
 ‘ when he found that would not do (for the de-  
 ‘ sign was seen) he Roar’d against us like a *Bull*,  
 ‘ at *Turners-Hall*, in the Month called *June*,  
 ‘ 1696. and afterwards in his *Narrative* there-  
 ‘ of: The Answer to that (which soon followed)  
 ‘ has, it seems, involv’d him in such difficulties,  
 ‘ that he hath not thought fit to appear against  
 ‘ it in his own Shape; but either assuming ano-  
 ‘ ther

1697. ' ther Person, or turning over his broken Forces  
 ' (with the united Forces of the whole Party)  
 ' to the Hissing Author of the *Snake*; they have  
 ' amongst them, lately thrust forth another  
 ' Book, as a Reply to that Answer of mine to  
 ' *G. Keith's Narrative*: This (without a Name  
 ' too, and said to be written by the Author of the  
 ' *Snake in the Grass*) is called *Satan Dis-rob'd*  
 ' *from his disguise of Light*. But the observant  
 ' Reader will find Cause enough, I think, to  
 ' Conclude, that whoever writ it, was fully In-  
 ' rob'd in *Satan's* over-Guise and proper Dress of  
 ' *Darkness*, from the many bitter and scornful  
 ' *Invectives* therein used against the *Light*.


And for the Controversie it self, he Remarks.

' 1. That the matters therein Charged upon  
 ' us, are generally the same that have been  
 ' charged on us heretofore, by *Faldo*, *Hicks*, and  
 ' other Adversaries; and always Refuted over  
 ' and over, both formerly and of late.

' 2. That the things they Charge on us, as  
 ' Errors and Heresie, are not pretended to be  
 ' proved by any plain expresse Positions or Asser-  
 ' tions of ours; but from our Adversaries own  
 ' perverse meanings, and wrested Constructions  
 ' of our Words; always Denied and Rejected  
 ' by us.

' 3. That the Words and Passages brought  
 ' by our Adversaries for Proof of their Charges  
 ' against us, are not taken out of our Doctrinal  
 ' Treatises, or Declarations of Faith and Prin-  
 ' ciples; but (for the most part) out of Contro-  
 ' versial Books; wherein, oft times, the scope  
 ' and



and aim of the Author is, not so much to As- 1697.  
 fert or Express his own Principles or Doctrines,   
 as to Impugn and Expose his Adversaries, by  
 shewing the Contradictions, Absurdities, and  
 ill Consequences of his Adversaries Opinions;  
 from whence, Positively to conclude the Au-  
 thors own Judgment, is neither safe nor fair.

4. That however any of our former Adver-  
 saries, might have been misled in their Judg-  
 ments concerning us, *G. Keith*, who hath now  
 moved this Controversie against us, knows full  
 well, that we do not hold those things either  
 generally as a People, or as particular Persons,  
 which he has charged on us as Errors. As a  
 People he has clearly acquitted us from them,  
 in his *Preface* to his *Narrative*, P. 6. where  
 he says, *I charge them not, either upon the Gene-  
 rality, far less upon the Universality of all them  
 called Quakers.* For particular Persons, hear  
 what he says of *George Whitehead*, one of the  
 principal Butts he shoots at *Nar.* p. 16. where  
 having charged him with *Denying that Christ  
 in Heaven has any bodily Existence without us,* be-  
 ing conscious that *G. Whitehead* did not so hold,  
 but that he had therein abused him, he im-  
 mediately adds, *If he (G. W.) has said otherwise  
 in any of his late printed Books, I am glad of it.*  
 And a Line lower, *There is a G. Whitehead  
 Orthodox, and a G. Whitehead not Orthodox. He  
 is— in this and some other things Orthodox and  
 not Orthodox:* and a little further, *I own it,  
 that I have cited divers Passages out of his later  
 Books, that are Orthodox, to prove him sound.*  
 What

1697. ' What can be made of all this, but that G.  
 ' *Whitehead* was Orthodox and Sound in his own  
 ' both Intentions and Expressions; not Ortho-  
 ' dox in G. *Keith's* perverse and false Constructi-  
 ' ons? And whereas he harps upon the Word  
 ' *later Books*, thereby to insinuate as if G. W.  
 ' had of late altered his Judgment: he has cut  
 ' off that also in his *Nar.* p. 38. where he gives  
 ' an Account, That in the Year 1678. (which  
 ' is Eighteen Years ago) *some* (whom he would  
 ' not Name) *Questioning him about some Princi-*  
 ' *ples in a Book of his*, both G. *Whitehead* and W.  
 ' *Penn* took part with him against them, though  
 ' those Principles (as he calls them) which he  
 ' says he was then *Questioned about*, were of the  
 ' same Nature with some of those he now  
 ' charges upon them as Errors. From whence  
 ' it appears, that he found them then, as well as  
 ' now, *Sound and Orthodox* in those Principles.

' 5. That as this Controversie lies properly  
 ' and directly between G. *Keith* and us, and  
 ' that he being baffled in it, and driven to a *Ne-*  
 ' *plus ultra* on his own Part, hath contrived to  
 ' carry it on under Disguise, by the Assistance  
 ' of another (yet without a Name) who under  
 ' pretence of *Indifferency, and being unconcerned*  
 ' *with or for G. Keith*, should drop the Quota-  
 ' tions I had loaded him with, out of his own  
 ' Books against himself, and thereby free him  
 ' (if he could) from those pinching *Dilemma's*  
 ' which lay against him, and draw *Dun* (as the  
 ' Proverb speaks) *out of the mire*, he was plung'd  
 ' into: so to obviate and disappoint the Design.

' That

‘ That I may not suffer my self to be bubbled 1697.  
 ‘ by such Artificial Shams, but that the Con-  
 ‘ troversie may be kept (as much as may be)  
 ‘ upon its first Bottom, I have thought fit in  
 ‘ this Rejoinder, so to order the Matter, as not  
 ‘ to let *G. Keith* slip away (which I perceive  
 ‘ he would fain do) while I am contending with  
 ‘ I know not whom in this Quarrel. There-  
 ‘ fore as I pass through the several Heads of  
 ‘ the Controversie, I purpose not only to An-  
 ‘ swer the most material Cavils of the present  
 ‘ Adversary, but withal to repeat (some at least  
 ‘ of) those Passages that lay so heavy upon *G.*  
 ‘ *Keith*, and settle (not to use his own smithing  
 ‘ Metaphors of *Clinching* and *Rivetting*) them  
 ‘ faster on him; to the end that both the Rea-  
 ‘ der may more plainly see the true Reason why  
 ‘ *G. Keith* did not himself reply, in his own  
 ‘ Name, to my Answer to his Narrative, and  
 ‘ *G. Keith* may know that I expect it from  
 ‘ him, and in the mean time look upon him  
 ‘ but as a baffled shifting Adversary.

‘ He begins his Epistle with telling his Rea-  
 ‘ der that *his Reply is short in Comparison of the*  
 ‘ *Answer*. Therein he and I agree, but in *Words*  
 ‘ rather than in *Meaning*; for he means in  
 ‘ Number of Pages, I mean in Truth and fair  
 ‘ Dealing, in which I am confident the indif-  
 ‘ ferent Reader will find his Reply *short* indeed:  
 ‘ And even as to Bulk, upon due Consideration,  
 ‘ the Disproportion is not so great as he would  
 ‘ represent it, for his Book is rather more than  
 ‘ half as big as mine, though he replies not to  
 ‘ the



1697. ' the Tenth Part of the Matter contained in  
 ' mine. He makes nothing of skipping over  
 ' Ten or Fifteen Pages at a time, so nimble  
 ' heel'd he is. [And yet this is the Man that  
 caution'd the *Quakers*, that *if they answer'd his*  
*Book* (Snake, 3d Edit. p. 344.) *that they would*  
*reply distinctly,— and not Answer a Book as Rats*  
*do, by nibbling at some Corners of the Leaves, steal-*  
*ing through it like Moths, to no other Purpose than*  
*to deface some Words at a venture;* who yet could  
 reply thus slightly himself ] ' Nay in his first  
 ' Page he throws off no less than Twenty Five  
 ' Pages at once, and barely mentioning, in less  
 ' than Nine Lines, a few Words contained in  
 ' some of them, without a Syllable of Reply  
 ' thereto, sets in his Margin *Reply to the first*  
 ' *Twenty three Pages;* and yet he hath the Con-  
 ' fidence to miscal his Book, and that even in  
 ' the same Page, *A full Reply* (he might better  
 ' have called it a *foul and false Reply*) to T. Ell-  
 ' wood's *Answer*. And in his Epistle says, *he*  
 ' *has omitted nothing that is material.* I suppose  
 ' he means, that he has omitted nothing which  
 ' he thought might tend to abuse and defame the  
 ' *Quakers*, and me: for that he has omitted the  
 ' most material Parts of my Book, and thrust  
 ' in many Passages, idle, impertinent, false and  
 ' wholly foreign to the Subject, only that he  
 ' might misrepresent, ridicule and slander us,  
 ' I shall have occasion hereafter, by plenty of  
 ' Instances, to shew.

I might cite a great deal more, to explicate  
 this Controversie, and shew their Dis-ingenuity  
 in

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in it; but by this we may judge what a Reply <sup>1697.</sup> this of the *Snake's* was, and by this Taste (to use his own Words at the End of the *Snake*) the Reader may guess what a plentiful Meal we might have had, if T. E. had published his *Rejoinder*, but that, as I said, he did not; for what Reason I cannot justly assign: for though our Friend George Whitehead (in his Answer to the *Snake in the Grass*) writ also *A brief Examination of some Passages in the said Book of the Snake's, styled Satan Disrob'd, &c.* as being concerned therein; yet he refer'd to a further Answer by T. E. p. 186. judging it 'No fair Reply to 'T. Ellwood's Answer; and so it appears (says 'he) and I expect will be made further appear, 'if T. Ellwood deems it worth the while to undertake it: Which he did, and writ Twenty seven Sheets in order thereto; and why he should be prevented from publishing it, by G. Whitehead's *Brief Examination*, I do not see, being much larger and fuller; but perceive he was so modest, that he was apt to be put by of his Work, if any other put in before him; as will further appear on another Occasion hereafter. And so I shall leave it, hoping however one time or other, to see this, and some other of his Posthumous Works published by themselves, as they well deserve.

And here our Friend drop'd his Pen, till another Occasion offer'd.

And that was next (or at least the next he laid hold on) after a Vacancy of two or three Years, on this Occasion.

Some

1698. Some Angry Priests in *Norfolk*, on our Friends having a Meeting near one of them, and Truth spreading to their regret, they challenged a Dispute with some of our Friends at *West-Deerham* in that County, the 8th of the Tenth Month, 1698. where some of our Friends appearing, and answering them, so disappointed the Priests in their envious Designs in the said Dispute, that they afterwards promoted two Petitions against our Friends to the Parliament (one from *Norfolk*, the other from *Suffolk*) to stir up Persecution against them, that what they could not do by Arguments, they might by Force. To which two Petitions our Friend *T. Ellwood* (having obtained Copies of them) writ *A sober Reply on behalf of the People called Quakers, to two Petitions against them (the one out of Norfolk, and the other from Bury in Suffolk) being some brief Observations upon them, &c.*

1699. Printed 1699, manifesting their mischievous Machinations against the Truth and Friends; which, with some other Discouragements, through the Labour and Industry of Friends at *London*, in attending the Parliament, and delivering Printed Papers; particularly, *A few Considerations humbly offered to the Members of Parliament, to obviate some Evil Jealousies and Designs against the People called Quakers*, so quashed their malicious Purposes, that their Petitions were never delivered to, or receiv'd by the Parliament; but fell, and came to nothing, and their Evil Designs were frustrated, Friends were preserved, and Truth prospered over their Heads.

About



About this time also, our Friend *William Penn* 1696. being gone to *Pennsylvania* (in the 7th Month this Year) and *G. Keith* continuing his Opposition against Truth and Friends; sometimes more general at *Turners-Hall*, where, as the Course of his *Dilirious Distemper* returned (as *Joseph Wyeth* observes, in his Answer to his Advertisement this Year) he held his Contentious Meetings, once a Year, to pick Passages out of our Friends Books to Cavil at (though he could not Answer nor Clear himself of *T. Ellwood's*, or others that were writ against him) And sometimes more particularly against single Persons, especially *William Penn*, against whom he chose to vent his Malice above most others; especially now in his Absence, making him the Butt of his Indignation; and published two Books against him, one called *The Deism of William Penn and his Brethren*, &c. This our Friend *T. Ellwood* undertook to Answer, and made a considerable Progress in it, in a large Book, of between Thirty and Forty Sheets: which I shall cite some of, Beginning thus.

' We read of one in former Times, who, because he had given up himself to do Evil, was said to have sold himself to work Wickedness in the Sight of the Lord, 1 Kings 21: 20, and 25. Whether *George Keith* hath directly sold himself, or only let himself out to hire, I will not undertake to determine; but evident it is, that since he crept into the Interest of that which is called the *Church of England*, and become a mercenary Hackney to some of the

E e

' Clergy,

1699. ' Clergy, he hath laid out himself, with his ut-  
 ' most Vigour, to *work Wickedness*, not only in  
 ' the Sight of the Lord, but in the Sight of the Sun;  
 ' asserting, defending, maintaining and uphold-  
 ' ing divers both *Doctrines* and *Practices* in Reli-  
 ' gion, which upon a declared full Conviction,  
 ' and from a professed Assurance of Divine O-  
 ' penings, and Immediate Guidance of the *Holy*  
 ' Spirit, he had before not only Renounced, but  
 ' declared and written against, as *False, Super-*  
 ' *stitious* (if not *Idolatrous*) and *Antichristian*;  
 ' And to fill up his Measure of *Iniquity*, and heap  
 ' it up, that it might run over, he hath not only  
 ' (to gratifie his Supporters) shot his unadvised  
 ' Bolts at the several other Bodies of *Protestant*  
 ' *Dissenters*, but, in an especial manner (and in  
 ' a most virulent, and to him peculiar Stile) hath  
 ' evomitted Floods, not of *Reproach* only and *bit-*  
 ' *ter Revilings*; but of the most *malicious Slan-*  
 ' *ders* and *Falshoods*, that ever, perhaps, were  
 ' poured from the Pulpit, or squeezed through  
 ' the Press against the People called *Quakers*,  
 ' whom once he owned for his Brethren, and  
 ' with whom he professed to hold Communion  
 ' for more than Thirty Years. Herein he hath  
 ' exceeded good *Joseph* of Old in his Liberality,  
 ' but in another kind: that good Man bestowed  
 ' a *Fivefold-Mess* of his *good Things* on his Bro-  
 ' ther *Benjamin*, as a Token of his peculiar and  
 ' abundant Love to him. This bad Man has  
 ' bestowed *double* and *treble* that proportion of  
 ' his *evil Things* on us: The Effect of his pecu-  
 ' liar and superabundant Hatred to us, to say  
 ' nothing



nothing here of his railing Rhetorick and bitter Invectives against us, wherewith he hath prophaned the Pulpit (which lie under the just Censure of the more discreet and well-minded of his Auditors) An Instance of his Malice and Injustice from the Press, is a late Book of his (now lying before me) called *The Deism of William Penn and his Brethren, destructive to the Christian Religion, exposed, &c.* The Word [ **Deism** ] being somewhat an uncommon Term, may not, perhaps, be readily understood by every Reader. As it has been opposed to *Atheism*, it has been taken in a good Sense; but as it is now used it is taken in an ill sense, as importing an Acknowledgment, or owning of God *only*, or of the *Godhead*; but not of Christ, with respect to his Incarnation, or being manifest in the Flesh, for the Redemption of Man: So that to Charge any one now with *Deism*, is to Charge him with denying that Christ is Come, and hath Suffered in the Flesh. Now herein *G. Keith's* both Injustice and Malice, is the greater, in Charging *W. Penn*, and his Brethren the *Quakers*, with *Deism*; in as much as he assuredly knows (which some other Adversaries have not had the like opportunity to know, as he hath had) by certain Experience, drawn by so many Years intimate Conversation with *W. P.* and the *Quakers*, in free and familiar Conferences, and in Reading their Books, that *W. P.* and the *Quakers*, both in Word and Writing, Publickly and Privately, have always, and on all



1699. ' Occasions, Confest, Acknowledged, Owned  
 ' as well as Believed, the Incarnation of Christ,  
 ' according to the Holy Scriptures, viz. *That*  
 ' *the Word was made Flesh* (John 1. 14.) *That*  
 ' *when the fulness of time was come, God sent forth*  
 ' *his Son made of a Woman, made under the Law,*  
 ' *to Redeem them that were under the Law* (Gal. 4.  
 ' 4, 5.) *That Christ Jesus being in the form of*  
 ' *God, and thinking it no Robbery to be equal with*  
 ' *God; made himself of no Reputation, and took*  
 ' *upon him the form of a Servant, and was made in*  
 ' *the likeness of Men; and being found in fashion*  
 ' *as a Man, he humbled himself, and became obedi-*  
 ' *ent unto Death, even the Death of the Cross*  
 ' *(Phil. 2. 5, 6, 7, 8.) Christ Dyed for our Sins, ac-*  
 ' *ording to the Scriptures, and that he was Buried,*  
 ' *and that he Rose again the Third Day, according*  
 ' *to the Scriptures* (1 Cor. 15. 3, 4.) *That he was*  
 ' *delivered for our Offences, and was raised again*  
 ' *for our Justification* (Rom. 4. 25.) *That he is*  
 ' *the Propitiation for our Sins; and not for ours on-*  
 ' *ly, but for the Sins of the whole World.* (1 John  
 ' 2. 2.) *That he ascended up far above all Heavens,*  
 ' *that he might fill all things* (Ephes. 4. 10.) *That*  
 ' *he is the one Mediator between God and Men,* (1  
 ' Tim. 2. 5.) *That he is at the Right Hand of*  
 ' *God, and maketh intercession for us,* (Rom. 8.  
 ' 34.) *And is our Advocate with the Father,* (1  
 ' John 2. 1.) *And that it is he which was ordained*  
 ' *of God, to be the Judge of Quick and Dead.*  
 ' (Acts 10. 42.) These things, I say, G. Keith  
 ' certainly knows, have been constantly Held,  
 ' Believed, Professed and Owned by W. Penn  
 ' and

and his Brethren, the *Quakers*, in General, both 1699.  
Privately and Publickly, in Word and Writing. These things are so often Testified of in our Meetings, and have been so fully and plainly asserted and held forth in our Books, that we might call in almost as many Witnesses thereof, as have frequented our Meetings, or Attentively Read our Books.

The Book of *W. P's*. Called *A Discourse of the general Rule of Faith and Life*. (To which *G. K's Deism* is an Answer) *G. K.* tells us in his Preface, *was first Printed in the Year, 1673.* As an Appendix to *W. P's*. part of the *Christian Quaker*. (A Folio Book, in Two Parts; the former written by *W. Penn*, the latter by *G. Whitehead*) In that former part of the *Christian Quaker*, written by *W. Penn* (though the tendency of it is to Assert and Defend the Divinity of Christ, and his Spiritual Appearance, by his Divine Light in the Hearts of Men; yet) there it enough said concerning his Manhood, his Outward Appearance, and Sufferings in the Flesh; to free *W. Penn* from the Imputation or Suspicion of *Deism*.—In p. 101. *W. P.* says, Notwithstanding the same Light and Life, with that which afterwards cloathed it self with that Outward Body, did in measure, Inwardly appear for the Salvation of the Souls of Men: Yet, as I have often said, never did that Life so eminently put forth it self, to that end, as in that Sanctified and prepared Body; so that what he then Suffered and did, in that Transcendent Manifestation, may, by way of

1699. ' Eminency, assume the whole work unto it self,  
 ' that he ever did before, or might do after-  
 ' wards. P. 102. His Righteous Life, with  
 ' respect to its appearance in that Body, was  
 ' grieved by Sin, and the weight of the Iniqui-  
 ' ty of the whole World, with the concernment  
 ' of its Eternal Well-being, lay hard upon him;  
 ' nor was his *Manhood* insensible of it, under the  
 ' load of this, did he Travel: *He alone trod the*  
 ' *Wine-press, &c.*— *Not that we would irreverently*  
 ' *Rob the Holy Body of whatsoever acknowledge-*  
 ' *ment is justly due; nor yet separate what God join-*  
 ' *ed,* P. 104.— Chap. 21. A Confession in par-  
 ' ticular, to Christ's Redemption, Remission,  
 ' Justification and Salvation.— Which was actu-  
 ' ally to the Salvation of some, and intentionally  
 ' of the whole World.— As there was a necessity  
 ' that *one should Die for the People*; so who-  
 ' ever then, or since, Believed in him, had, and  
 ' have a Seal, or Confirmation of the *Remission*  
 ' of their Sins, in his Blood.— This grand assu-  
 ' rance of Remission do all receive, in the Rati-  
 ' fying Blood of Christ, who Repenting of their  
 ' Sins, Believe and Obey the Holy Light, with  
 ' which he hath Illuminated them.— P. 107.  
 ' But there is yet a further Benefit that accrueth  
 ' by the Blood of Christ, *viz.* That *Christ is a*  
 ' *Propitiation and Redemption, to such as have*  
 ' *Faith in it*: For though I still place the stress of  
 ' particular Benefit upon the Light, Life and  
 ' Spirit Revealed and Witnessed in every Parti-  
 ' cular: Yet in that general Appearance, there  
 ' was a general Benefit, justly to be attributed

' to




' to the Blood of that very Body of Christ; to 1699.  
 ' wit, that it did Propitiate: For however it  
 ' might draw stupendious Judgments upon the  
 ' Heads of those who were Authors of that dis-  
 ' mal *Tragedy*, and died Impenitent; yet doubt-  
 ' less, it thus far turned to very great Account,  
 ' in that it was a most precious Offering in the  
 ' sight of the Lord, and drew God's Love the  
 ' more eminently to Mankind; at least, such as  
 ' should Believe in his Name. P. 108. Doubt-  
 ' less it did greatly Influence, to some singular  
 ' Tenderneſs and peculiar Regard unto all ſuch,  
 ' as ſhould Believe in his Name, among other  
 ' his weighty Performances: For the ſake of  
 ' that laſt, and greateſt of all his External Acts,  
 ' the reſiſting unto Blood, for the Spiritual good  
 ' of the World, thereby offering up his Life up-  
 ' on the Croſs, through the Power of the Eter-  
 ' nal Spirit that Remiſſion of Sin, God's Bounty  
 ' to the World, might be Preached in his Name,  
 ' and in his very Blood too, as that which was  
 ' the moſt Ratifying of all his Bodily Sufferings.  
 ' And indeed, therefore might it ſeem meet to  
 ' the Holy Ghoſt, that Redemption, Propitia-  
 ' tion and Remiſſion ſhould be Declared, and  
 ' held forth in the Blood of Chriſt, unto all that  
 ' have a right Faith therein; as ſaith the Apo-  
 ' ſtle to the *Romans*;— becauſe it implies a firm  
 ' Belief, that *Chriſt was come in the Fleſh*, and  
 ' that none could then have him as their *Propiti-*  
 ' *ation* and *Redemption*, who withſtood the ac-  
 ' knowledgment of, and belief in his *Viſible Ap-*  
 ' *pearance*.— P. 110. Faith in his Blood was re-

1699. ' quifite, that they might Confess him, whose  
 ' Body and Blood it was, to be Christ. To Con-  
 ' clude, we confefs, ~~He~~ who then appeared,  
 ' was and is the Propitiation, &c. and in him  
 ' was Redemption obtained by all thofe, who  
 ' had fuch true Faith in his Blood.

‘ Thus much (and much more which I have  
 ‘ omitted) againft *Deifm*, in that very Treatife  
 ‘ of *W. P.*s. to which, the Book out of which  
 ‘ *G. K.* by his Art of Counterfeit *Chymiftry*,  
 ‘ would Extract *Deifm*, was an Appendix; and  
 ‘ yet this was not the direct Subject of that  
 ‘ Treatife, but only toucht on occasionally, or  
 ‘ by the by: Should I gather up all Quotations  
 ‘ on this Argument out of our other Books;  
 ‘ fuch efpecially as have more directly handled  
 ‘ this Subject, I might therewith fill a large Vo-  
 ‘ lume: To prevent which, I refer the Reader  
 ‘ to my *Answer to G. Keith's First Narrative of*  
 ‘ *his Proceedings at Turners-Hall.* from P. 33. to  
 ‘ 63. where he may find this Cavil fully Confu-  
 ‘ ted. Which Answer to his firft *Narrative*,  
 ‘ may ferve for an Answer to his other following  
 ‘ *Narratives* alfo; they for the moft part, being  
 ‘ but the Scraps of his Firft, heated again, and  
 ‘ ferved up afrefh with fome new Garnifh.

‘ It is obfervable that that Book, called *A*  
 ‘ *Discourfe of the general Rule of Faith and Life*,  
 ‘ was firft Printed (as *G. K.* in his Preface to  
 ‘ his *Deifm* takes Notice) in the Year 1673.  
 ‘ which is 27 Years ago, and about 20 Years be-  
 ‘ fore he quite left us; it appears he had Read  
 ‘ it in the firft Impreffion; for making as if  
 ‘ when

when he saw the last Impression, he did not 1699.  
know but that it was a New Book,— *So little*   
*had I Read or Considered the Contents of it.* Both  
Read it then, it seems he had, and Considered  
the Contents of it, and though here he would  
suggest he had but slightly Read it, yet he  
would not be taken for an heedless Reader, or  
a superficial Considerer of what he Reads.  
Now since he held the same Doctrine, with  
respect to the *General Rule of Faith and Life*,  
which is laid down by *W. Penn* in that Dis-  
course, during the time he was amongst us,  
and Professed himself one of us, as well after  
the Publishing of that Book, in the Year, 1673.  
as before; and did not only openly Defend  
and Maintain that Doctrine in publick Dispu-  
tations both in *England*, and in *Scotland*, after  
the Year, 1673. But, no longer ago than in  
the Year, 1692. Nineteen Years after that  
Book of *W. Penn's* (Called *A Discourse of the*  
*General Rule of Faith and Life*) was in Print,  
*G. K.* in his *Serious Appeal*, p. 7. says, *Accord-*  
*ing to the best Knowledge I have of the People*  
*called Quakers, and those most generally owned by*  
*them, as Preachers and Publishers of their Faith,*  
*of unquestioned esteem among them, and worthy of*  
*double Honour (as many such there are) I know*  
*none that are Guilty of any one such Heresies and*  
*Blasphemies as thou Accusest them.: And I think I*  
*should know, and do know these called Quakers,*  
*better than C. Mather* (against whom he then  
writ) *or any of his Brethren; having been Con-*  
*versant with them, in Publick Meetings as well as*  
*in*



1699. *in Private Discourse, with the most Noted and*  
*Esteemed among them, for above 28 Years past;*  
*and that in many places of the World, in Europe;*  
*and for these divers Years, in America. I say,*  
*all this Considered, how will G. Keith (upon*  
*the Charges he now makes against W. P.) ac-*  
*quit himself from having been a Profest Deist,*  
*all the while he was among the Quakers? Yet*  
*he himself well knows, that neither he, nor*  
*W. Penn, nor any of the Quakers ever were De-*  
*ists; ever did Deny, Disown, or Disbelieve the*  
*Coming, Incarnation, Sufferings and Death of*  
*Christ, as Man outwardly in the Flesh, his*  
*Resurrection, Ascension and Mediatorship;*  
*and he himself has undesignedly acquitted W.*  
*Penn from his present Charge of Deism, by a*  
*story he told in his first Narrative, P. 38. That*  
*upon some urging him to give an Instance of*  
*one English Quaker that he ever heard Pray to*  
*Christ: W. Penn being present, said, I am an*  
*English Man, and a Quaker, and I own I have*  
*oft Prayed to Christ Jesus; even him that was Cru-*  
*cified. This, he says, was in the Year 1678.*  
*Which was Five Years after the Publishing of*  
*that Book, from which he attempts to prove*  
*him a Deist; that is, a Denyer of the Man*  
*Christ Jesus, who was Crucified. Judge now,*  
*Reader, how Rank the Malice of G. Keith*  
*must needs be against W. Penn, and his Bre-*  
*thren the Quakers, who would choose to sub-*  
*ject himself with them, to the foul imputation*  
*of Deism (though in his own Conscience, he*  
*knows the Charge is false on them, as well as*  
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‘ on himself) rather then not gratifie his Envy 1699.  
 ‘ and Revenge upon them: In this resembling  
 ‘ the Envious Man in the *Apologue*, who desired  
 ‘ that he might loose one of his Eyes, on Con-  
 ‘ dition his Neighbour might loose both his.

*Whence th’ Observation rose, a wicked Will  
 Would wound it self, to work another’s Ill.*

But before he had finished this Answer (tho’  
 he had gone about two thirds through it) ‘Ben- 1700.  
 jamin Coole of Bristol, Published a Book there,  
 Intituled, *Honesty the truest Policy, shewing the  
 Sophistry, Envy and Perversion of George Keith,  
 in his Three Books, (viz.) His Bristol Quakerism.  
 Bristol Narrative, And his Deism. On Perusal  
 of which, viz. His Answer to G. Keith’s Deism,  
 &c. T. E. writ the following Verses.*

**I** N D E E D, *Is then the Work by me begun,  
 And which I labour’d at with such good Will,  
 Already, by a readier Work-man, done:*

*Who Nimbleness hath added to his Skill!  
 Well may it thrive, Successful may it prove,  
 Truth’s way to Clear, and Stumbling-Blocks Remove!*

*I never was Ambitious to appear*

*In Print, nor to my self Applause have sought;  
 With satisfaction therefore, I can bear*

*What thou design’st, another hand hath wrought:  
 This superceeds my Work. I’m glad to see  
 Such help come in, that there’s no need of me.*

*This is the third Time, I have thus been put*

*Besides my Work, which makes me think (my  
 Friend)*

*The*

1700. *The Controversial Door to me is shut ;*  
 And of my scribbling Service there's an End.  
 If so, Content, I can with pleasure see  
 The Work well done ; although not done by me.

17th. 11th. Month, 1700.

T. E.

The three Times he was put besides his Work, of which (he says) this was the Third: The other Two (I suppose) were, his *Remarks on Gerrard Croese's History of the Quakers*. And his Answer to *The Snake in the Grass*, his Book called *Satan Disrob'd*. Both before mentioned.

However, this of B. C's. Anticipating his Answer to the *Deism*, he laid it by and never finished it ; thinking perhaps, the other (tho' far short of his) might suffice at present for an Answer thereto ; and so we were deprived of his Labour in this respect also: Which yet I hope, one time or other, may be Published for the Service of Truth ; which its pity the World should be deprived of.

1701. His next Service, upon a general Foot, which I find any Footsteps of, was on this Occasion. One *John Shockling* a Priest, of *Ash*, near *Sandwich*, in *Kent*, having got some of the *Snake's* Books, set up for an Opposer, or Disputant, about *Water-Baptism*, and sends a Paper to *John Love*, Called, *A Question upon those Words in Mathew 28. 19. Go ye therefore and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Whether*  
 the



the Apostles were not commanded by *them* to baptize with Water? This Paper and Question our Friend T. E. answered in the 4th Month, 1701, very much to the purpose. To which the Priest being unwilling to take an Answer, and let it drop so, replying (I might say, to little purpose) T. E. writ a Rejoinder, in the 4th Month, 1702. Both which, Answer and Rejoinder, being very pertinent to the Purpose, and notable on that Subject, I should insert some part of it, but that it was only private, and never published (that I know of:) And therefore I would not begin to be the first Publisher thereof.

But now we come to his great Work, of the *History of the Old Testament*: which, at his Leisure, he had in Hand for some Years; and both he and we had this Advantage of his being put by his Work in answering Adversaries; particularly that of the Snake, and G. K's *Deism* (having now seem'd to have done with Controversie) that he had the more Time and Leisure to prosecute this more excellent Work; which having finished in 1704, he brought it up to London, to shew it to Friends, for their Perusal and Approbation. Which being done, it was published in Folio, the next Year, 1705, under the Title of *Sacred History; or the Historical Part of the Holy Scriptures of the Old Testament. Gathered out from the other Parts thereof, and digested (as near as well could be) into due Method, with respect to Order of Time and Place: with some Observations here and there, tending to illustrate some Passages therein.* In his Preface to which,

1705. which, having mentioned the Praise of History  
 out of *Cicero*, viz. That it is *The Witneß of Times*,  
*the Light of Truth*, *the Life of Memory*, &c.  
 which he thinks cannot be so well verified of  
 any particular History, as of that which, being  
 written by divinely-inspired Penmen, is con-  
 tained in the Books of the Old and New Te-  
 stament. Then speaking of the Motive or In-  
 ducement to the Undertaking, Two things (he  
 says) more especially led him to it: One, That  
 the Divine Providence, the Wisdom, Power,  
 Goodness and Favour of God, in ordering, dis-  
 posing, providing for, preserving, defending,  
 and wonderfully delivering his Servants and  
 People out of the greatest Straits, Difficulties,  
 Hardships, Dangers and Sufferings, being more  
 directly, and in a continued Series and Course  
 of Actions set before the Readers Eye, he might  
 be thereby the more stirred up, and engaged  
 to admire and magnifie, to love, reverence and  
 fear the Lord, and be the more careful not to  
 offend Him. The other Motive was, That all,  
 the Youth especially, of either Sex, under what  
 soever Religious Denomination they go, might  
 be furnished with such an Entertainment, to  
 spend (at least) their Leisure Hours upon, as  
 might yield them at once both Profit and De-  
 light. After which he proceeds to speak of the  
 Manner of Performance under Eight Heads:  
 The Substance of which are,

1. That in digesting the following History,  
 he hath not strictly tied himself to the Letter  
 and very Syllables of the Text; but with all  
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due Circumspection and Care to retain the Mat-1705, ter and Sense, hath sometimes varied the Expressions, &c. 2. Where he hath left the last *English Translation* of the BIBLE, he hath followed for the most part some other *English* or *Latin*; or the Judgment of some eminently Learned *Expositors*. 3. As to the Chronology (especially with respect to the Times of the Judges and Kings of *Israel* and *Judah*) he found so much Incertainty, and so little Certainty or Agreement amongst Interpreters about it, that he had a Mind to have left it out; but at the Desire of some he added it in the Margin; wherein for the most part he followed R. Blome's *History of the Old and New Testament*. 4. The few Helps (he says) he had, were chiefly from Dr. Gell's *Essay towards an Amendment of the last English Translation of the Bible*. Hugh Broughton's *Consent of Scripture*, Godwin's *Moses and Aaron*. The *Annotations of Tremelius and Junius*. And for Names of Persons and Places the *Tables of Robert F. Herry*. 5. The whole Work is divided into Three Parts, without any particular Regard had to the *Seven Periods of Time*, into which Chronologers and Historiographers, out of a Desire to reduce them to some sort of Proportion with the *Six Days Work* and *Seventh Days Rest*, in the first Week of the Creation, have generally divided the Ages of the World, from *Adam* until now. 6. Of these three Parts, the first reaches from the Creation to the Death of *Moses*, when the Children of *Israel*, being come to the Borders of the Promised Land (the




1705. (the second Time) were ready to enter in; and contains the Remarkables in the Five Books of *Moses*, taking in *Job* between *Genesis* and *Exodus*. 7. The second Part beginning with the Book of *Josbua*, goes through that, and the Book of *Judges*, with the first Book of *Samuel*, and carries on the History from the Death of *Moses* to the Death of *Saul*, and the Account that was brought to *David* of it. In which are recounted the Transactions of chief Note under all the *Judges* and *Saul*, the first Anointed King of *Israel*. 8. The third Part (by much the largest) goes on with the second Book of *Samuel*, thro' the rest of the Canonical Scripture, sets forth the Reigns of the Kings of *Israel* and *Judah* throughout the *Jewish Monarchy*, with the most remarkable Acts and Occurrences therein, from *David* to the Return of the last *Babylonish Captivity*, and Re-building of the Temple, taking in the Prophets, as near as may be, in their several Times.

Then he gives Account who hath writ on this Subject; particularly a Treatise called *The General View of the Holy Scriptures*, supposed to be the Learned *Broughton's*; which *T. E.* commends as a useful Discourse in its kind. And of late Years *Chr. Neß* his *History and Mystery of the Old and New Testament*, (in four Volumes) A Book (says he) well fraught with Variety of useful Matter; but (wittily observes) the Mystery is not only interwoven with the History, but hath also so much overgrown it, that the Reader who desires to peruse the History by it self,

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 he says, is, *R. Blome's History of the Old and New Testament*. A Work indeed (says he) not only instructive and delightful, but pompous and magnificent. A Character that may justly be apply'd to his own (except the Word *pompous*.) A Work indeed it is both pleasant and profitable; such judicious Observations, and witty (though grave) Turns on Passages and Things, as make it (as well as his other Writings) not only pleasant to read, but profitable to the Reader. A Work that will remain a Monument of his Worth and Ingenuity to Generations to come.

I would only add, That there is a Book of *Sulpitius Severus*, intituled *Sacred History*: but as that is in *Latin*, and far short of this of T. E's; so this cannot interfere with that, or be justly thought to be in Imitation of it.

About this time we entred into a more particular Correspondence by Letters on several Occasions; which we continued, at times, almost 'till his Death. So that I usually imparted to him the most remarkable Occurrences that passed here; and often advised with him in the most important Affairs, as I had Occasion: and he, in Requital, was always ready to Answer me, in a very obliging manner, in any thing I desired. And I must acknowledge, he was very helpful to me, by his Advice, in some Controversies I had with some late Adversaries; which I shall not now name, some of them being gone

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1705. to their Graves; and his friendly Correspondence was always very acceptable, and instructive as well as grateful to me, in his agreeable Letters: of which I have many by me. Some of which he hath inserted in his *Decades*.

1706. The next Year, viz. 1706, there followed an Intercourse of some Letters between him and *William Sewell* of *Holland*, upon some particular Points; which led into a Friendly Correspondence between them, in some other Matters not unpleasant to read. Several of which Letters of *T.E's* are in his *Decades*; with many others to divers Persons, Friends and others, on various Subjects: Which, if ever it should be thought meet to publish them, or any of them, they would, I doubt not, be very instructive, as well as diverting.

His next publick Work was on this Occasion. About this time a Book was published by a Nameless Author, called *A Divine Treatise, written by way of Essay, (pretending) to demonstrate, according to the Mosaical Philosophy, Water-Baptism, Imposition of Hands, and the Commemoration of the Death and Passion of our ever blessed Lord and Saviour under the Species of Bread and Wine, &c.* This Treatise coming accidentally or providentially to our Friend *Thomas Ellwood's* Hands (as he says in his Preface) he observed that the Design of the Author therein was, To re-introduce and set up again those *Typical Representations* therein treated of, among those who have been led by the Lord out of the use thereof, into a more spiritual

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Dispensation. And finding his Understanding 1706.  
 in some measure Opened, to see the Danger  
 and Mischief of that Undertaking, and his Spi-  
 rit withal stirred in him against it, he felt a  
 Concern upon his Mind to publish his *Observa-*  
*tions* which he had made thereon, that others  
 might the more clearly see and readily escape  
 the Snare therein laid to entangle them, and  
 draw them into Bondage to outward Ceremo-  
 nies, and elementary Shadows again. This he  
 did in a Book Printed 1707, intituled, *The* 1707.  
*glorious Brightness of the Gospel-Day, dispelling the*  
*Shadows of the Legal Dispensation, and whatsoever*  
*else of Humane Invention hath been super-added*  
*thereunto.* And hoped to make it evident, that  
 they are not of the Nature of the Gospel Dis-  
 pensation; nor have by any Divine Institution  
 a continued Place or Service in the Church of  
 Christ, without taking Notice who or what he  
 was that writ it, ' Since the Author of the  
 ' Treatise, (says T. E.) under my Observation,  
 ' hath thought fit to conceal his Name, I shall  
 ' not pry behind the Curtain which himself  
 ' hath thereby drawn before him, or concern  
 ' my self to enquire either who or what, he is,  
 ' or has been: but without any regard to that,  
 ' shall directly apply my self to give a plain  
 ' Answer to the most material Parts of his Trea-  
 ' tise: which he did to the purpose, in a close  
 and nervous Answer; it being indeed an excel-  
 lent Treatise, well worth the Perusal of every  
 impartial Reader: To whom therefore I re-  
 commend it.



1707. And now I must say something of him under another Consideration as well as Writing. He had writ several Books against Tythes (as before hinted) to shew the Unsuitableness of them to the Gospel Dispensation (being *Jewish* in their Original, and *Popish* in their Revival) and that the Obligation of paying them was ceased under the Gospel, as to any *Divine Right* from Scripture. And now it fell to his Lot to suffer also in his turn for his Testimony against the Payment of them (*For to him it was given, in the behalf of Christ, not only to believe in him* (and bear witness to his Coming in the Flesh, and offering up himself, to put an End to the Law and Priesthood, Tythes and Offerings) *but also to suffer for his sake*) being prosecuted (with three Friends more, viz. John Penington, Abraham Butterfield and William Catch) in the Exchequer for Tythes, at the Suit of Joshua Leaper, Tythe-Farmer of *Amersham* in the County of *Bucks* under Humphry Drake, Clerk, Rector and Parson (so called) of the Rectory and Parish-Church of *Agmondesham*, alias, *Amersham*, aforesaid. Thomas Ellwood (with the rest) were *Subpœna'd* to appear at *Westminster* in *Trinity-Term*, 1707. which they did by an Attourney to prevent being in Contempt of the Court, and took a Copy of the Complainants Bill. But for not Answering, Attachments were issued out in *Michaelmas Term*, to take them up: on which they were taken into Custody in the Eleventh Month, and afterwards an *Habeas Corpus* sent down to the Sheriff of *Bucks*, to bring them up to the Exchequer-

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quer-Bar in *Trinity Term*, 1708, on which they 1708.  
 came up. And to prevent the Plaintiffs go-  
 ing on to a Sequestration by default, they put  
 in their Answers; setting forth the Value of the  
 Tythes, according to the best of their Know-  
 ledge. Yet so vexatious was the Adversary,  
 that he would not be satisfied with their Answer,  
 but got a Commission of Enquiry to Examine  
 Witnesses in the Country, as to the Value of  
 the Tythes; which they did at *Amersham*, in  
 the Tenth Month. The first Witness they ex-  
 amined, was one E——. G——. of the Pa-  
 rish of *Chesham*, Aged (as they say) Forty four  
 Years, or thereabouts, who deposed, *That he*  
*knew the Complainant and Defendants; and had*  
*known the Complainant about Sixty Years* (which  
 was about Sixteen Years before he was born.)  
 Whereby we may Judge of the rest of his Evi-  
 dence: The Charge of which Commission, and  
 executing it, came to between Thirty and  
 Forty Pounds, though some of it was abated  
 on taxing the Cost; and yet they proved little,  
 if any thing more than the Defendants had set  
 down in their Answers; yet went on to a hear-  
 ing on it, and obtain'd a Decree for the Tythes  
 and Cost. For not performing which, Attach-  
 ments were issued out a-fresh against them, in  
*Trinity-Term* 1709, to the Sheriff of *Hartford-* 1709.  
*shire* (T. E. A. B. and W. C. living in that  
 County) but J. P. living in *Bucks*, was drop't,  
 because the Attachments to the Sheriff of *Hart-*  
*fordshire* would not reach him) and then a Pro-  
 clamation; but the Sheriff living remote, did

1709. not endeavour to take them ; and the Prosecutor  
 seemed rather to aim at a *Sequestration* on their  
 Goods and Estates, than their Bodies : so that  
 seeing them resolved to go on, the Defendants,  
 to prevent it, offer'd to surrender themselves to  
 the Sheriff ; but he return'd them each, *Non est  
 Inventus*, and they got a Commission of *Rebellion*  
 antedated, and moved for a Serjeant at Arms,  
 the same Day, to run them to a *Sequestration* in  
 all haste, (*Leaper* being Sick and bad, like to die)  
 least he should not live till it was accomplish'd :  
 but being so *illegal*, at least in point of time, for  
 that there ought to be Eight Days, between the  
*Test* and *Return of the Writ*, in 30 Miles off *Lon-*  
*don*, and 14 beyond, on our appearing against  
 it, they could not obtain it till *Hillary Term*. In  
 which time *Leaper* recovered ; and one might  
 have hoped that he might have repented : but  
 instead thereof then got a *Sequestration* against  
 them and their Estates, both Real and Per-  
 sonal, for Tythes of *Thomas Ellwood* ; which  
 was but ———— 00 12 0  
 And *Abraham Butterfield's* ——— 15 15 6  
 And *William Catch's* ——— 16 07 4  
 And Cost as tax'd by the Deputy 71 17 8

In all for Tythes and Cost 104 12 6

For which they seized and took from *T. E.*  
 in Household-Goods, Bedding, Pewter, &c.  
 (throwing out the Meat to take the Dishes)  
 to the Value of 19*l.* And a Horse he used to  
 ride on, which he would not have took Five

Gueneas



*Gueneas* for. In all about — 24 10 0 1709.

Which they fold (working and hobling about the Horse, till they had almost spoil'd him) all for about — — — —

14 15 0

And from *Abraham Butterfield*, Cattle, Corn, Hay, &c. to the value of which they Sold by their own Account for so much.

86 17 0

And from *William Catch* they took, by their Account, *Graß*, &c.

8 14 8

And a Years Rent of his House, (deducting for Taxes, 11 shillings.)

2 09 0

Being about 3 *l.* per *Annum*, which they seized, and kept till paid; which for Four Years, since the time called *Michaelmas* 1709, when they gave in their Account, came to

9 16 0

In all from *W. C.* about —

20 19 8

Seized & taken in the *whole* about

132 06 8

For Tythes and Cost

104 12 6

More than demanded

027 14 2

And yet, what by Charge of *Sequestration* making out, and selling the Corn; Selling underhand, &c. they brought in the Defendants in Debt, and wanted more.

I have been the larger in this Account, to shew the Proceeding of the *Exchequer*, and the Fruit of Tythes, to ruin the QUEEN's Subjects for small Matters, when they might reco-

1709. ver by *Justices-Warrants* to the value of 10l.  
 with the hundredth part of the Charge.

Now we come to the second Volume of his Great Work, the *History of the New Testament*, which he had had in Hand at times, for the most Part since he finished his former; and when he had finished this, he brought it up to London for Friends Perusal and Approbation: where it was Read, and afterwards published this Year 1709, in Folio, under the same Title with the former, only as that was of the Old Testament, this was of the New, *viz. Sacred History, or the Historical Part of the Holy Scriptures of the New Testament, &c.* (as in the Title of the former) which as I gave some Account of, so it behoves I should of this. The former Treatise (says he in his Preface) having found a favourable Reception, he was thence encouraged to resume his Pen (which at the close of that Volume he had let fall) and proceed to the Methodizing of the Historical Part of the New Testament, in Two Parts. In the first Part whereof the Reader will find an Account of the Conception, Birth, Life, Travels, Doctrines, Discourses, Miracles, Sufferings, Death, Burial, Resurrection and Ascension of our Blessed Lord and Saviour JESUS CHRIST (the Author of the true Christian Religion) plainly, fairly and succinctly given; ushered in with a brief Account of the Conception, Birth, Manner of Life, Ministry and Death of his Forerunner, *John*, Sirnamed the *Baptist*: And attended (in the Second

cond Part) with a like Historical Account of 1709. the Acts and Travels of the Apostles of our Lord, in the Propagation of his Blessed Gospel, after the Ascension of our blessed Saviour; so far, at least, as the Evangelist *Luke* in the Acts of the Apostles hath recorded, or the Clue or Thread of the Holy Text leads him: beyond which (he says) he was not willing to adventure, &c.

In this Undertaking, he says, he aimed at the same End as in the former, *viz.* That all the Youth especially, of either Sex, under whatsoever religious Denomination they go, might be further furnished, with such an Entertainment, to spend, at least, their Leisure Hours upon, as might yield them at once both Profit and Delight; and might be thereby drawn off from mis-spending their precious Time upon other, either hurtful, or (at best) unprofitable Subjects. Then he gives Account why he hath, with the Matter of Fact, delivered the Discourses, Speeches, Sermons and Doctrines delivered by our blessed Lord to his Disciples, &c. *viz.* That the Nature of the History required it, and that without it the Discourse would have been less profitable and pleasant to the Reader; and by that means less conducive to the End he proposed, which is to allure him to read the Holy Scriptures with Delight, &c. according to the Poet,

*He certainly doth hit the white,  
Who minglETH Profit with Delight.*

After



1709. After which he gives an Account of his going  
 W from Place to Place in the *Evangelists*, to reduce  
 the several Parts and Passages of the History (in  
 the first Part) to their due and Proper Times  
 and Places, which he endeavoured to do, (tho'  
 difficult) as near as he could. But the Second  
 Part (the Acts) being all written by one Hand,  
 the Method (he says) is more regular, and the  
 Course of the History more clear. Yet the Apo-  
 stolical Epistles, being without Date, are hard-  
 ly, he conceives, to be reduced with indubitable  
 Certainty to exact Order; which yet he hath  
 endeavour'd to place them right, according to  
 the best of his Understanding. Then owning  
 the Helps he had in Compiling this History, had  
 been chiefly from the *Criticks*, and *Cradock's*  
*Harmony of the four Evangelists*, and his *Apostoli-  
 cal History*, with a few Words of the Perfor-  
 mance; which if not done as it should (nor as  
 he would) yet as well as he could; And there-  
 fore, in all Humility, recommending and com-  
 mitting it to the Divine Disposal, he concludes  
 his Preface.

Next to the Preface is an Introduction, con-  
 cerning the Pen-men of the New Testament,  
 and in what Language Originally written, and  
 in what Order of Time; particularly of the four  
 Evangelists, *Matthew*, *Mark*, *Luke* and *John*, what  
 they were, the time of their Writing, and some  
 particular Circumstances concerning them and  
 their Ends; well worth the Readers Perusal,  
 for the better understanding the History, both  
 of the Evangelists and Apostles. So proceeds to  
 the


the History ; which he deduces from the *Promi- 1709.*  
*sed Seed* after the Fall, for Man's Restoration, which the Prophets foretold the Coming of, and which he pleasantly draws out at large in Order of Time, and explains with the like judicious Observations, as in the former, taking in the Epistles of St. *Paul*, &c. (in the second Part) in their proper Places (as near as could be) and gives an Account of them, the Occasion why, the manner how, and time when they were written: ending with the Revelations, which he renders as a Revelation unrevealed; with some Brief Notes on it. The whole, as I said of the former, being both pleasant and profitable. Both which will remain a lasting Monument of him in time to come.

This Year (1710.) our Friend *Oliver Sansom, 1710.* formerly of *Faringdon*, since of *Abington* in *Berkshire* (who had long War with the Priests about Tythes) dying in the 2d Month, and leaving behind him *An Account of some Remarkable Passages of his Life*, which he Communicated (in his Life time) to our Friend *T. Ellwood* to peruse, who being always ready to be helpful and serviceable to all, especially his Friends, he Transcribed the same, and fitted it for the Press: which was Printed this Year; to which *T. E.* prefixed a Testimony concerning him, pertinent to the Occasion.

There is one Book more of his, which he published in his Life-time; which, it seems, he had had by him, for the most part, a long time, and after he had finished his *Sacred History of the New Testament,*

1710. *Testament*, he took in hand to finish, and completed. And that is *The Life of DAVID in Verse*; first begun (for his own Diversion, not then thinking of the Press) and carried on, by degrees, to the End of the Third Book, in the Year 1688. (as hinted before in that Year) when the *Prince of Orange* Landing, and the Nation being in Arms; the Noise of *Guns*, and Sounds of *Drums* and *Trumpets* so affrighted, and disturbed his peaceful Muse (as he says in his Preface) that both she, for a while, forsook him, and he thereupon the Work (for above Twenty Years :) save that on a Review, observing how abruptly *David* was brought in, he added the first Chapter (of the first Book) to introduce his Hero from the Beginning of his Story. Where it rested again, without any Prospect of its ever
1711. going further, until the last Winter; (1711.) When having (as he says) less Health and more Leisure, than at sometimes before, he took it up for an Entertainment, to make some uneasy Hours pass somewhat less uneasily over. And after he had read it through, considering that if, after his Death, it should be found among his Papers and committed to the Press, it would be but an imperfect Piece; he found an Inclination to carry on the Story to the End of *David's* Life, (I wish he had done so by his own) And giving a kind Invitation to his gentle Muse to return (which by some short Visits on particular Occasions, in the Interval, had given him some Ground to hope, she had not quite forsook him) he entred again upon the Subject, where he had left



left off; and by degrees went through it, till he 1711.  
had brought his *warlike Hero* to his *peaceful*   
*Grave*.

After it was finished, deliberating, whether  
to publish it himself, or leave it, as a *Posthume*,  
to be published by some kind Hand after his  
Death, for some Reasons; particularly, That if  
any should *Carp* at it, he might be capable to  
answer for himself, he thought best to publish it  
in his Life-time; and accordingly brought it up  
with him, when he came to the *Yearly-Meeting*  
(1712.) but not having then an Opportunity to 1712.  
have it Read, he came up again with it some  
time after (which I think was the last time he  
was at *London*) and after Reading, committed  
it to the Press this Year, under the Title of *DA-*  
*VIDEIS. The Life of David King of Israel.*  
*A Sacred Poem: in five Books, in Octavo.* Tho',  
as he observes, *Abraham Cowley* writ a Poem  
called *Davideis*, he had not read it till after he  
had finished his; and besides, their different  
way of Writing, *A. C's* was but of the Troubles  
of *David* in his Youth, and that not half finished.  
And that he had the same Aim in this, as in that  
of his *Sacred History* afore said. Which Book be-  
gins thus.

*I Sing the Life of David, Israel's King,  
Assist, thou sacred Pow'r who did'st him bring  
From the Sheepfold, and set him on the Throne,  
Thee I invoke, on thee rely alone.*

*Breath on my Muse; and fill her slender Quill  
With thy Refreshing Dews from Hermon-Hill:*

*That*

1712. *That what ſhe Sings may turn unto thy Praise,  
And to thy Name may laſting Trophies Raiſe.*

But I would not Anticipate the Reader, but leave him to Read and Judge for himſelf, as it deſerves.

I ſhall Conclude his Works and Writings, with a Copy of Verſes he formerly Writ; which, though out of Courſe as to Time, is ſo well worth the Inſerting, that I hope they will make amends for being miſ-placed, viz.

**O** *That mine Eye might cloſed be,  
To what becomes me not to ſee!  
That Deafneſſ might poſſeſs mine Ear,  
To what concerns me not to hear!  
That Truth my Tongue might always ty,  
From ever ſpeaking Fooliſhly!  
That no vain Thought might ever reſt,  
Or be conceived in my Breſt!  
That, by each Word, each Deed, each Thought,  
Glory may to my God be brought!  
But what are Wiſhes! Lord, mine Eye  
On thee is fixt; to thee I Cry:  
O purge out all my Droſs, my Tin:  
Make me more white than Snow, within!  
Waſh Lord, and purifie my Heart,  
And make it clean in every part:  
And when 'tis clean, Lord keep it too:  
For that is more than I can do.*


T. E.

Thus having gone through his Printed Books and Papers, which I have endeavoured to give  
a plain

a plain and succinct Account of, and of him out <sup>1712.</sup> of them, as far as I could, and with as much Brevity as well might be: I shall now speak somewhat of him in his Private Capacity, and other Services and Station in the Church, with his Death and Character; and so Conclude the Whole.

He lived many Years (if not most of his Time, especially after he was Married) at *Hunger-Hill*, in the Parish of *Agmondesham*, alias, *Amersham*, in *Buckinghamshire* (though his House stood in *Hartfordshire*, as aforesaid) where the Monthly Meetings of Men and Women were constantly kept, for that part of the County of *Bucks*: Wherein he was very Serviceable, in Writing, Advising, and Exhorting to keep all things Well, and in good Order, according to Truth, and the Testimony thereof; and had a Peculiar Gift for Government in the Church, and ordering things in Monthly and Quarterly Meetings, and used to come up constantly to the Yearly-Meeting at *London*, and was very Serviceable therein; not only by his Grave Counsel and Advice; but also, in Reading and Writing on occasion, especially in difficult Matters. He had a singular Talent in Indicting and Composing of things, Epistles and Papers beyond many; so that I must needs say, he was an Ornament to the Meeting, and will be much missed therein, and many other ways. His Wife Died about Five Years before him, being a Solid Weighty Woman, who had a Publick Testi-



1712.  Testimony for the Lord and his Truth, in Meetings; and therefore the greater Loss to him and Friends: And for himself, he lived a Private Retired Life, not concerning himself with much Business in the World; but gave himself much to Reading and Writing, and lived in good Repute among Friends, and all sorts of People, as far as ever I heard of, to a pretty good Age; but bore his Age very well, being of a Regular Life, and Healthy Constitution; only in his latter Years, was somewhat troubled at times with an *Asthma*: And at last he was taken ill of a *Palsie*,
1713. the 23d Day of the 2d Month, 1713. which he bore with great Patience and Resignation; an Account of which, and his Dying Words, I leave to them who were with him in the time of his Sickness, the 8th day of which, he departed this Life, the 1st of the 3d Month, in the 74th Year of his Age: *Having served his Generation according to the Will of God, he fell a Sleep*; and was Honourably Buried the 2d Day following, being the 4th of the 3d Month, at *Jordans*: Being accompanied from his own House by a great many Friends and others, to the Meeting-House there (the Meeting he belong'd to) and Interred in the Burying-Ground belonging thereto, where was a very large Meeting, and great Appearance of Friends and others, several Publick Friends being there from *London*, and other Parts; and divers Living Testimonies born, to the Truth he Lived and Died in, in a Living Remembrance of him, and his Services in the Church. A Man of a Comely Aspect, of a Free

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Free and Generous Disposition, of a Courteous 1713.  
and Affable Temper, and Pleasant Conversa-  
tion; a Gentleman Born and Bred, a Scholar, a  
True Christian, an Eminent Author, a Good  
Neighbour, and Kind Friend; whose Loss is  
much Lamented, and will be much missed at  
Home and Abroad. The Lord (if it be his  
Will) Raise up many more such Pillars, Elders  
and Overseers of his *Flock* and *Family* (as Watch-  
men upon *Sion's* Walls) for his Honour, and  
the benefit of his Church and People, saith my  
Soul, *Amen*.

London the 30th of the  
9th Month, 1713.

J. W.

## P O S T S C R I P T.

SINCE the Writing of the foregoing *Sup-  
plement*, I have Understood, that our  
Friend *Thomas Ellwood*, after he had finished  
and Published his *Dauides*, signified, That he  
had but one thing more that lay upon his Mind, and  
that was, to add something to his Journal, or Ac-  
count of his Life; which was chiefly to give an Ac-  
count of his Books and Writings: Which, as it  
shews he had not done it, or finished it before,  
and 'tis to be doubted he did not after (not Li-  
ving long after that) and so no more to be ex-  
pected (more's the Pity) from his own Hand.  
So it shews what his design was, as to what he  
G g intended

intended to have added to it; had he Lived to perform it, or had not Death prevented him. So that the foresaid *Supplement* seems (in some sort at least) to Answer his own Intention (though far short, as was said, of what his own Hand could have done) yet so far as it does any way answer his Mind, I am therein Glad that I have done any service to his Memory, or the Truth in that respect; having endeavoured to represent things according to his own Mind, and to speak of him and things as probably he would have done if he had been Living, and hope the Reader will accept it the better. To whom therefore I recommend it; as giving at least, a fair Character of the Books he Writ, and Controversies he Managed, both Published and Unpublished; which I hope will be no Disservice (but Service) to the *Truth*, as it is intended in the Fear of God: To whose Honour, and the Service of his *Truth*, I desire, with great Sincerity, to Dedicate the remainder of my Days, and Rest,

A Friend to all Men.

J. W.





## A Catalogue of his Printed Books before mentioned.

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| 2. <i>A fresh Pursuit, &amp;c.</i> Broadside, 1674.                                     | 315      |
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| 5. <i>The Foundation of Tythes shaken.</i> 80. 1678, 33.                                | 323, 346 |
| 6. <i>An Antidote against the Infection of W. Rogers's Book.</i> 4to. 1682. 31. Sheets. | 327, 352 |
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| 12. <i>The Acco. from Wiccomb examined.</i> 4to. 1690. 2 $\frac{1}{2}$ .                | 387      |
| 13. <i>A Reply to J. H's Answ. to W. P.</i> 4to. 1691. 13.                              | 388      |
| 14. <i>His Answer to Leonard Key's late printed Sheet.</i> Broadside. 1693.             | 390      |
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| 18. <i>A further discovery of the Spirit of Contention.</i> 80. ditto                   | 8. 405   |
| 19. <i>Truth defended, and the Friends thereof cleared, &amp;c.</i> 80. 1695.           | 11. 408  |
| 20. <i>An Answer to G. Keith's Narrat.</i> 80. 1696. 14 $\frac{1}{2}$                   | 416      |
| 21. <i>A sober Reply, &amp;c.</i> 4to. 1699.                                            | 2. 432   |
| 22. <i>Sacred History of the Old Testam.</i> fol. 1705, 150.                            | 445      |
| 23. <i>The Glorious Brightness of the Gospel-Day.</i> 4to. 1707.                        | 12. 451  |
| 24. <i>Sacred History of the New Testa.</i> fol. 1709, 111.                             | 456      |
| 25. <i>Dauid's. The Life of David.</i> 80. 1712. 20 $\frac{1}{2}$                       | 386, 461 |
| About 464 Sheets.                                                                       |          |

## A List of the MANUSCRIPTS he left behind him.

1. **A**N *Answer to a Paper directed to the Members of the Society of Quakers, especially to those that frequent the Town of Feverham (in Kent) 1672. To which the Priest replying, T. Ellwood writ a Rejoinder, very notable, and worth the Publishing. The whole about 15 Sheets, in 1672, or 1673.*
  2. *His Reply, or Rejoinder to the Priests second Book, called The Right of Tythes Re-asserted, 46 Sheets. About 1681.*
  3. *Some Remarks on Gerard Croeses General History of the Quakers, in Latin, 3 or 4 Sheets. About 1695, or 1696.*
  4. *A Rejoinder to the Snake in the Grass, his Book called Satan disrob'd, in reply to T. E's Answer to G. Keith's Narrative. 27 Sheets. 1696.*
  5. *Some Instructions for Children. About 2 Sheets.*
  6. *An Answer to G. Keith's Deism of W. Penn and his Brethren. 37 Sheets. 1700.*
  7. *An Answer to John Shockling Priest of Ash near Sandwich in Kent, concerning Baptism, 1701, and a Rejoinder to his Reply, 1702. both about 3 sh.*
  8. *The Tythe Dialogue improved, for the better explaining the present State of Tythes, by the same Method of a Dialogue, supposed to be holden between a Tytheman and a Quaker. 6 Sheets. 1707.*
  9. *A Volume of Miscellany Poems, about 20 Sheets.*
  10. *Several Decades of Letters to particular Persons; about 35 Sheets.*
  11. *To Robert Snow, in Answer to his Objections.*
  12. *An Account of Tythes in general.*
- ☞ The two last mentioned Papers, because we could not fix their Dates, are here added at the End. And are as follow:

AN

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A N  
**A N S W E R**  
 To Some  
**O B J E C T I O N S**  
 O F A  
*Moderate ENQUIRER.*

*Robert Snow,*

**W**E received a Paper subscribed by thee, and directed to the Church or People of God called *Quakers*, &c. Which Paper contains some *Objections*, which (thou sayst) thou hast heard spoken against us, and wherein thou desirest to be satisfied. To which we say, It is no strange Thing to us to be spoken against by the World's Teachers, that being no more than befel the People of God, in the First breaking forth of Christianity in the World, Of whom it was said, *Acts* 28. 22. *As concerning this Sect, we know that every where it is spoken against.* But we are willing to endeavour thy Satisfaction, by Answering the *Objections*.

The First is, *You own no Day, either the First or Last, as a Sabbath to the Gentiles.*

*Answer.* The Sabbath (which was the seventh or last Day of the Week) was given to the *Jews*, *Ex.* 16. 29. *Rom.* 9. 4. Not to the *Gentiles*, *Psal.* 147. 19, 20. *Rom.* 3. 19. and was to last (as other typical Ordinances



dinances were) *untill the time of Reformation, Heb. 9. 10. till the Seed should come, Gal. 3. 19. which was Christ. ver. 16. the Lord of the Sabbath, Mat. 12. 8. who, in the Fulness of time, did blot out the Hand-writing of Ordinances, &c. and took it out of the way, nailing it to his Cross, Col. 2. 14.* From whence the Apostle thus infers, *Let no man therefore judge you (the Saints and faithful Brethren, Col. 1. 2.) in Meat or in Drink, or in respect of an Holy Day, or of the New Moon or of the Sabbath Days, Col. 2. 16. which, says he, are a Shadow of things to come, but the Body is of Christ. ver. 17.* Thus was that *Sabbath*, which was given by God, to his People the *Jews*, ended and taken away by Christ, before the *Gentiles* were called to be his People. And as for the *First Day* of the Week, we do not read in the Holy Scriptures, that it is called the *Sabbath-Day*, or commanded to be kept and observed for a *Sabbath*, as the *Seventh Day* had been. But, on the contrary, we find the Apostle *Paul*, writing to the *Romans*, who were *Gentiles* (though not without some mixture of believing *Jews* amongst them, as appears, *Acts 18. 2.*) says, *One Man esteems one Day above another* (there was the believing *Jew*) *Another esteemeth every Day alike* (there was the believing *Gentile*.) Well, what then? Doth he commend the Former of these, and condemn the latter? No; but he says, *Let every Man be fully perswaded in his own Mind, Rom. 14. 5.* And in the 4<sup>th</sup>, 10<sup>th</sup>, and 13<sup>th</sup> verses dissuades them from judging one another about the Observing, or not observing a Day, as well as about the Eating, or not eating of Meats; and seems to lay no more Stress upon the one, than the other. And if the Drift of the Apostle's discourse there be heedfully minded, it will appear that, as he sets him who believed he might eat all Things, with him that esteemed every Day a like; and him that esteemed one Day above another, with him that eat Herbs: So he imputes the Weakness to the Latter, *ver. 2.* and sets himself on the

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the other side, saying, *We then that are strong ought to bear the Infirmities of the weak*, Chap. 15. 1. And he tells the *Galatians* (which though a *Gentile Church*, had also *Jewish Believers* in it) *I am afraid of you, lest I have bestowed upon you Labour in vain*, Gal. 4. 11. Why so? *Ye observe Days, and Months, and Times, and Years*, says he, ver. 10. So Jealous was the Apostle, lest any that had been gathered from outward Observations, and from a shadowy State, should imbondage themselves again in Shadows, and fall short of enjoying the Substance, which is the true Gospel Rest that remains to the People of God, Heb. 4. 9. Which in the next Verse is described to be, *Their Ceasing from their own Works, as God did from His*. Into which Rest we (saith the Apostle) *that have believed, do enter*, ver. 3. And in the 11. Verse he presses others to labour to enter into that Rest, Now when the Apostle says, *There remains a Rest*, it plainly implies that the former Rest, the outward Sabbatical Rest did not remain, but was passed away and gone. Nor is it reasonable to suppose, that the Rest here mentioned, which is said to Remain to the People of God, was an outward bodily Resting, from outward bodily Labour, on whatsoever Day; both, as that would be but to change one Type or Figure for another; And, as the entering into this Rest is set forth in the Text, as a Matter of Labour and Difficulty, ver. 11. as it is indeed, yet blessed be the Lord, he hath enabled some, that have believed in his Name, and subjected to his Power, to enter into this Rest, in this his Day; and many are pressing after it, as the true abiding Gospel-Rest, which the Legal Sabbath was but a Type or Shadow of.

The 2d Objection is, *You deny the Scriptures to be any Rule for Man or Woman to walk by, so as to direct them to the saving of their Souls*.

*Answer.* In this we are misrepresented. We sincerely own, love and regard the Holy Scriptures, believing



believing with the Apostle, that *they were given by Inspiration of God, and are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works, 2 Tim. 3. 16, 17.* and that *they are able to make wise unto Salvation, through Faith that is in Christ Jesus, ver. 15.* And great benefit and delight we find in them, reading them in the openings of that Divine Spirit, by which they were given forth. We are so far from denying them to be **any** Rule, &c. that we acknowledge them to contain **many** excellent Rules, Precepts, Doctrines and Instructions, directing Man and Woman how to walk, that they may obtain the Salvation of their Souls. Yet we do not say (as some have done) that the Scriptures are the *only* Rule, or the *chief* and *principal* Rule: because we dare not give the Honour and Office of the Holy Spirit unto the Scriptures; For the Scriptures themselves declare, *That it is the Office of the Holy Spirit to guide Believers into all Truth, John. 16. 13.* And indeed, the true Meaning and Benefit of the Scriptures themselves is not attained to in the Reading of them, unless the Spirit that gave them forth do open them, and unseal the Mysteries contained in them. So that the Holy Spirit is greater than the Scriptures, and therefore we cannot but give the chief Place unto him. For he is able to manifest himself unto Man, and to lead Man into the Way of Salvation, either with and by the Scriptures, or without them, as he pleases: But the Scriptures cannot do that without the Operation of the Holy Spirit. Justly therefore do we affirm the Spirit of God, to be the *Chief* Rule, and yet acknowledge the Holy Scriptures to be a true Rule, and proper Instrument in the Hand of the Spirit, to direct Men and Women how they ought to walk, to obtain Salvation to their Souls, as the Spirit of the Lord makes use of the Scriptures to that End.

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The 3d OBJECTION is, *You deny the Resurrection of this mortal Body, that this Mortal shall not put on Immortality.*

*Answer.* In this also we are misrepresented: We do not deny, but own the Resurrection of the Dead; Believing, with the Apostle, that *This Corruptible shall put on Incorruption, and this Mortal shall put on Immortality*, 1 Cor. 15. 54. And indeed, if we did not believe this, we might well say (as he did) *If in this Life only we have Hope in Christ, we were of all Men most miserable*, ver. 19. And, *Why stand we in jeopardy every Hour*, ver. 30. But the Lord knows, and we have openly and sincerely declared, that we believe and own the Resurrection of the Dead, according as the Holy Scriptures testify concerning it; Which say, *Thou sowest not that Body that shall be, but bare Grain &c. But God giveth it a Body as it hath pleased him, and to every Seed his own Body*, ver. 37, 38. *It is sown a natural Body; it is raised a Spiritual Body*, ver. 44. the reason of which follows ver. 50. namely, *That Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption.* And as we firmly believe this; So we take this to be sufficient, without being so curiously inquisitive as he, who would needs ask, *How are the Dead raised up? and with what Body do they come?* ver. 35. and was called *Fool* for his Pains, ver. 36.

The 4th OBJECTION is, *You suffer Women to be your Teachers, that were forbid by the Apostle, for he says, that they should keep silence.*

*Answer.* The Jews of old had a strong Persuasion (grounded upon some misunderstood Places of Scripture) that the Salvation of God was confined to them, and belonged not at all to the *Gentiles*. And this Opinion had prevailed so far upon them, that even those of them that received the Gospel could not easily shake it off. In so much that, after *Peter* had been with *Cornelius* the *Centurion*, and was come

back again to *Jerusalem*, he was called before the Church for it, *they that were of the Circumcision contending with him, and saying, Thou went'st in to Men uncircumcised, and did'st eat with them, Act. 11. 2, 3.* To whom, having related the Occasion and Particulars of that Matter, he concludes his Defence thus, *For as much then as God gave them the like Gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?* ver. 17. And in the next verse it follows, *when they heard these Things they held their Peace, and glorified God, &c.* This Answer, which the Apostle gave in that Case, may be suitable (we think) for us to give in this Case, to such as (from some misunderstood Places of Scripture) are offended at us for Suffering Women to speak in our Assemblies, *viz.* For as much as God hath given them the like Gift as he did unto us, who believed on the Lord Jesus Christ, what are we that we should withstand God? God, by his Servant *Joel*, in the Time of the Law, had made this Promise, with Relation to the Times of the Gospel, *viz.* *And it shall come to pass afterwards (or in the last Days, as Peter repeats it, Act. 2. 17.) that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophecy, your old Men shall dream Dreams, your young Men shall see Visions: And also upon the Servants and upon the Handmaids in those Days will I pour out my Spirit, Joel 2. 28, 29.* (And they shall prophecy, adds *Peter*, Act. 2. 18.) Here was no Distinction of Sex made; But this Promise of *pouring out the Spirit*, and of *propheying* thereby, is extended as expressly and fully to the Daughters as to the Sons, to the Handmaids as to the Servants. And this the Apostle *Peter* doth expressly apply to that great *pouring forth of the Spirit upon the Church*, at the Pentecost immediately after Christ's Ascension, saying, *This is that which was spoken by the Prophet Joel*, Acts 2. 16. Now at that great and eminent

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nent pouring forth of the Spirit it appears the Women were not excluded: For when, after the Ascension, the Apostles and Disciples were returned from Mount Olivet to Jerusalem, it is said, *These all continued with one accord in Prayer and Supplication with the Women, and Mary the Mother of Jesus, &c. Acts 1. 14. The Number of the Names together being about an Hundred and Twenty, ver. 15. And when the Day of Pentecost was fully come, they were all with one accord in one Place, Chap. 2. 1. And in Ver. 3. it is said, The cloven Tongues sate upon each of them, and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance, ver. 4. Here was no Distinction made, no shutting out the Women; but all were together, all received the Gift of the Spirit, and began to speake with other Tongues, as the Spirit gave them utterance. Nor was it thus only at that time, and upon that extraordinary Occasion, but continued in the Church afterwards. For we read that Philip the Evangelist had four Daughters that did prophesie, Acts 21. 8, 9. Phebe, a Woman, is recommended by the Apostle Paul to the Church at Rome, not only as a Sister, but as a *Servant of the Church*, Rom. 16. 1. Priscilla, a Woman, is called by the same Apostle, *My Helper* (or Fellow Labourer) in Christ Jesus, ver. 3. Tryphena and Tryphosa, two Godly Women, are saluted by him as *Labourers in the Lord*. And of the beloved Persis, another holy Woman, he testifies, that *she laboured much in the Lord*, ver. 12. The same Apostle, in his Epistle to the Philippians, says, *I entreat thee also, true Yoke Fellow, help those Women which laboured with me in the Gospel*, Phil. 4. 3. Which is the Phrase by which the Apostle doth frequently express his own Ministry; and which he particularly applies to *Timotheus*, whom he calls *Our Brother and Minister of God, and our Fellow Labourer in the Gospel of Christ*, 1 Thes. 3. 2. Which is a clear Evi-*



dence that those Women, that had received the Gift of Prophecy, did minister therein to the Edification of the Church, as well as the Men. Nay the Apostle *Paul*, in that very Epistle, wherein he is thought by some to discountenance *Womens Preaching*, doth give Directions for the Manner of their *Preaching* or *Prophecy*, viz. *That they should do it with their Heads covered*. For having first said, *Every Man praying or prophesying, having his Head covered, dishonoureth his Head*, 1 Cor. 11. 4. He adds, *But every Woman that Prayeth or Prophesyeth with her Head uncovered dishonoureth her Head*, ver. 5. This puts it out of doubt, that *Womens Praying* and *Prophecy* in the Church, was at that Time both lawful and usual, as well as Mens.

Now, that by *Prophecy* here is meant *Preaching* ( not barely foretelling Things to come ) may not only be inferred from the use of the same Word in the verse foregoing, where, being spoken of Men, it is granted on all Hands to intend *Preaching* ( and from thence the general practice of *Mens Preaching uncovered* is defended ) but may also fairly be concluded, from the explanation the Apostle gives of it, in Chap. 14. ver. 31. where he tells that Church in general, *We may all Prophecy one by one that all may learn* ; Which manifests that by *Prophecy* he intended *Preaching* or *Teaching*, that being the proper way or means of *Learning*. And in the Beginning of that Chapter, where he prefers *Prophecy* before *Speaking with Tongues*, ver. 1. and 5. he says, *He that Prophesyeth, Speaketh unto Men, to Edification, and Exhortation, and Comfort*, ver. 3. And, *He that Prophesyeth, Edifieth the Church*, ver. 4. which plainly shew that by *Prophecy* he meant *Preaching* or *Teaching*, that being the proper means or way of Edifying. And therefore, seeing he not only allowed Women to *Prophecy*, but directed and advised them how they should perform it, Chap. 11. 5. and that in  
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this Place *Prophefying* and *Preaching* appear to be one and the same Thing, it is unreasonable to suppose he denied them the Liberty of *Preaching*, being gifted and called thereunto. As for those Words of his, 1 Cor. 14. 34. *Let your Women keep silence in the Churches: for it is not permitted unto them to speak; but to be under Obedience, as also saith the Law.* Observe first, that those Words, [*as also saith the Law*] relate only to the Womens being under *Obedience*, not to their keeping *silence* in the Church: For that was never enjoined them in the Law, but they were permitted to speak in the Congregation; And both *Miriam*, who was a Prophetess, did sing the Triumphs of the Lord, in the publick Congregation, *Ex.* 15. 20. 21. And *Deborah*, who was a Prophetess, did recount the noble Acts of the Lord, and celebrate his Praises in a Triumphant Song, *Judges* 5. Read also what *Hanna* spake in the House of the Lord in *Shiloh*, 1 *Sam.* 2. And *Anna*, who was a Prophetess, did not only give thanks unto the Lord, but spake of Christ to all them that looked for Redemption in *Jerusalem*, *Luke* 2. 38. This was direct *Preaching*, and that *in the Temple*. So that the Women were not enjoined *silence* under the Law, but were permitted to *Speak*. In the next Place, consider what *Speaking* it was that was forbidden by the Apostle in that Place, 1 Cor. 14. 34. which from his following Words will appear to be, not a *Speaking* of the Words of Life and Salvation, not a *Speaking* as the Spirit of God gives utterance; but *speaking* disorderly, asking Questions unseasonably, and out of place; not *speaking* for the Edification of Others, but *speaking* for their own Information only: for he immediatly adds, *If they will learn any Thing, let them ask their Husbands at home*, ver. 35. These Words [*learn* and *ask*] plainly shew, that the *Speaking* here condemned was not a *Speaking* the *Doctrines* of the Gospel for the Edification of the Church,



Church, but *asking Questions* for their own Satisfaction, which they might have done at home, but not there: therefore he adds, *For it is a Shame for Women to speak in the Church.* And so indeed it was in such a disorderly manner as they spake, to interrogate or Catechise either the Minister, or their Husbands, openly in the Church, to ask the Meaning of this, or call for an Explanation of that, which might look like a throwing off their Obedience to their Husbands, and must needs occasion Disorders and Confusion in the Assembly; which we may perceive was the thing that troubled the Apostle, and which he laboured to reform: for he said before, *God is not the Author of Confusion, but of Peace*, ver. 33. and he concludes the Chapter with this Admonition *Let all things be done decently and in order*: So that it was the disorderly Practice of some Women in that Church which he reproveth, who, it seems, when any Thing was spoken which they did not understand, would interpose, and *ask Questions* for Information sake, which was uncomely in them, offensive and troublesome to the Congregation. This sort of *Speaking* was not permitted them, but was a Shame to them, and from which they ought to have kept silence *in the Church*, and if they will learn any thing, says he, *let them ask their Husbands at home*: Of like import are those other Words of the same Apostle to *Timothy*, and probably on the same Occasion. *Let the Woman*, says he, *learn in silence with all Subjection. But I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in silence*, 1 Tim. 2. 11, 12. For hence it appears still, that the Occasion they took of speaking, was under pretence of *learning*, wherein they took an undue Liberty to *ask Questions*, as if they would catechize or teach their Husbands. But though the Apostle would not suffer such sort of Speaking in the Church, as might give Occasion to any to think that the Women did cast off the Obedience

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dience they owed, and did usurp Authority over their Husbands; nor after such a Manner, as might breed Confusion in the Congregation, for he was so watchful against that, that he enjoins the Man to be silent in that Case, as well as the Woman. *If any Man, says he, speaks in an unknown Tongue,—let one interpret: But if there be no Interpreter, let him keep silence in the Church,* 1 Cor. 14. 27, 28. Yet we have before shewed, that he allowed of *Women Propheying*, and that by *Propheying* he meant *Preaching*. We have also given many Instances of Women that laboured in the Work of the Gospel in that Day; and could, from a living and sure Experience, multiply instances of many Women in this Day, whom the Lord hath committed the Word of Life and Reconciliation unto, and who, in the quickning Power and Virtue thereof, have sounded forth the same, to the awakening of many that were asleep in Sin, and turning of many *from darkness to Light*, and from the *Power of Satan to God*, who are now become living Seals of their Ministry. Neither would this seem so strange as it doth to some, did they duly consider. That *God is no Respector of Persons*. But that, as, in the *old Creation*, Male and Female were Created in the Image of God: So, in the *new Creation*, Male and Female are all one in Christ Jesus, *Gal. 3. 28*. But, as they that contended with *Peter*, for conversing with the *Gentiles*, when they had heard his Defence, held their Peace, and glorified God, saying, *Then hath God also to the Gentiles granted Repentance unto Life,* *Acts 11. 18*. So, we hope, they that have taken Offence at us, for suffering Women to speak in the Church, when they shall have duly and impartially weighed what is herein offered for their Satisfaction, will hold their Peace (as to any Opposition thereunto) and Glorifie God, saying, *Then hath God committed unto Women also the Word of Reconciliation.*

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The fifth Objection is, *You are a People that have gained Health to your Immortal Souls, and are sure of Heaven, when the Scriptures say, that the Righteous Man falls seven times a Day; and the Apostle Paul said that Sin was still actually in him.*

*Answer.* We do not desire to boast of any Attainments. Yet we cannot but confess, to the Glory of God, and the Praise of his Holy Name, that His saving Health hath appeared in this his Day, and we (through his Mercy) have tasted of it. Christ the Saviour, is manifested in Spirit, and we (through Grace) have felt the healing Virtue of his Divine Life and Power. Through the tender Mercy of our God, the Day-spring from on high hath visited us, and hath given Light to us that sat in Darkness and in the Shadow of Death, and hath guided our Feet into the way of Peace, and hath helped us to make our Calling and Election sure. As for the Scripture thou mentionest, we do not find that the Scripture saith, *The Righteous Man falls seven times a Day*; but in *Prov. 24. 16.* we find it thus written, *For a just Man falleth seven times, and riseth up again; but the Wicked shall fall into Mischief.* And as the Verse before shews the Occasion of these Words, where it is said, *Lay not wait, O wicked Man, against the Dwelling of the Righteous: spoil not his resting place.* So the latter Part of this 16th Verse [*but the wicked shall fall into Mischief*] implies, that the just Man doth not fall, as the wicked Man does, *into Mischief.* And seeing all Sin is Mischief, it seems as if the Fall here spoken of the just Man, were not a *falling into Sin*, but into some outward Calamity or Exercise. However the Place speaks nothing of *daily or continual falling.* Nor do we remember that *Paul* doth use that very Expression concerning himself, *viz. That Sin was still actually in him*; though we know that he doth, in divers places, run through, as it were, and open the various States and Travels of

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of the Soul; in some of which he cried out, *O wretched Man that I am, who shall deliver, &c!* But he rested not there, but quickly breaks forth into a Rejoycing, and cries out, *I thank God, through Jesus Christ our Lord*, Rom. 7. 24, 25. And then in the next Chapter, having said, *There is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit*, he says expresly concerning himself. *For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death*, ver. 2. And again, *Thanks be to God, which giveth us the Victory, through our Lord Jesus Christ*, 1 Cor. 15. 57. This *Victory* we press after; this *Freedom from the Law of Sin and Death*, we labour and travel to attain unto, by a Subjection (through Divine Assistance) to the *Law of the Spirit of Life in Christ Jesus*.

The 6th Objection is, *Why your Teachers perswade you, that all other People are in a barren and desolate Condition, and are out of Christ.*

*Answer.* Our Teachers do not perswade us so; nor do we Judge so of all other People: For we our selves were gathered out of various Professions, States and Conditions; and some of us, who had been seeking after the Lord in other Professions, can remember, that before we were thus gathered to this divine Principle of *Light*, which the Lord hath set up; in this his Day, as an Ensign for the Nations to be gathered unto, and to walk in: we were not wholly barren and desolate; but had, at Seasons, some touches and tastes of the Vertue of that hidden Life, which we were then Strangers to; the Lord having regard to the Sincerity of our Hearts, and answering, in some measure, the Breathings of our Souls to him; so far, at least, as to cherish and keep alive those good Desires which were begotten in us, and to beget in us a greater Hunger and Thirst after him. And it is not hard to us to believe, that  
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so it may be with others at this Day, who have an Integrity to the Lord, though not acquainted with his Outgoings, and Manifestations of himself in this Dispensation of *Light and Life*: And both our Prayers to God the Father, in and through his Son Jesus Christ, and our Labour and Endeavours, in the Openings of his Love and Life in our Hearts, are, That all these, in whatsoever Profession, may be drawn off from all the dry Hills and barren Mountains, and gathered into the true Sheepfold. For we remember our Saviour said, *Other Sheep I have, which are not of this Fold: them also I must bring, and they shall hear my Voice; and there shall be one Fold, and one Shepherd*, Joh. 10. 16. The Lord grant, that none of these may mistake his Voice, or disobey it.

The last Objection is, *You deny all outward Ordinances, as Baptism, and the Six Principles, that were taught to the first primitive Christians.*

*Answer.* The Dispensation of the Law was *outward*, and the Ordinances appertaining to that Dispensation were *outward* also: But the Dispensation of the Gospel is spiritual and *inward*, and the Ordinances appertaining to this Dispensation are of a spiritual Nature. The *Baptism with Water* was *John's*, and came up under the Dispensation of the Law, nor did properly belong to the Gospel Dispensation, though for a time, by Condescension, continued; as Circumcision, and some other Legal Rites, were. And this was that Baptism which *Paul* says Christ sent him not to baptize with, 1 Cor. 1. 17. But the *Baptism of Christ*, the true Gospel-Baptism, that by which the true Believer is baptized into Jesus Christ, Rom. 6. 3. and buried with him into Death, ver. 4. *The one Baptism*, Eph. 4. 5. is the *Baptism with the Holy Ghost and with Fire*, and is plainly distinguished from the Baptism with Water, both by *John*, to whom the Water-Baptism belonged

belonged, and by Christ, to whom the Spirit-Baptism belonged. For *John* said, *I indeed baptize you with water unto Repentance; but he that cometh after me is mightier than I, whose Shoos I am not worthy to bear: He shall baptize you with the Holy Ghost and with Fire*, Mat. 3. 11. And Christ, as *Luke* records a little before his Ascension, said, *John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence*, Acts 1. 5. which was the Promise of the Father, ver. 4. delivered by Christ to his Apostles and Disciples, just before his parting from them, *Luke* 24. 49. Let it therefore be fairly considered, 1. That the Dispensation of the Gospel is *Spiritual*, and therefore the Ordinances belonging to it should be so too. 2. That in *Mat.* 28. 19. (From which place the Commission for Water-Baptism is usually fetched) there is no Mention of Water. 3. That Baptism with Water is no where in Scripture called Christ's Baptism. 4. That Baptism with Water is frequently called *John's Baptism*. 5. That the Baptism with the Holy Ghost is called *Christ's Baptism*. 6. That the Apostle *Paul* acknowledges but *One Baptism*, Eph. 4. 5. which cannot be supposed to be that with *Water*, since then he must exclude the Baptism of the *Spirit*. 7. That the Apostle *Peter*, speaking of the Baptism that saves, says expressly, *It is not the putting away the Filth of the Flesh*, 1 Pet. 3. 21. (which it is the Property of Water to do) as if he had said, *The Baptism which now saves us is not Water-Baptism*. 8. That Baptism with Water is no where expressly commanded in Scripture, as it would doubtless have been, had it been intended by Christ for a Gospel Ordinance. 9. That tho' it was sometimes used after Christ's Ascension, yet that cannot authorize the use of it now, any more than of Circumcision, and other Legal Ordinances, which, in Condescension to the Weakness of Believers in that Day, were also used  
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after Christ's Ascension, yet are confest by all not to be in force now. For *John*, as himself said, was to *decrease*, Joh. 3. 30. which related to his Ministry or Dispensation, not to his Person. Now a **Decreasing** implies a growing less, or wearing away by degrees, not all on a suddain; or at once; and therefore no wonder, if his Water-Baptism was continued for a time, even after Christ's Baptism of the Holy Spirit took place. But as Christ's Baptism was to *increase*, so *John's* was to *decrease*, till Christ's came to be *all in all*, and *John's* Water Baptism wholly to give place. Let these things, we say, be duly weighed, and we hope we shall not be blamed, for leaving the Baptism of *John*, and cleaving to the Baptism of *Christ*.

As for the *Six Principles* thou mentionest, seeing thou hast not declared what they are, it cannot be expected we should speak to them at this time. But we recommend to thee that holy divine Principle of **Light** wherewith Christ *lighteth every Man that cometh into the World*, Joh. 1. 9. *In which Light the Nations of them that are saved shall walk*, Rev. 21. 24. And we heartily desire thou mayst walk therein.

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O F  
**TYTHES**  
In G E N E R A L.

**T**H E only Command from God, that we read of in Holy Scripture, for the Payment of Tythes, was given by *Moses*, to the People of *Israel*, in the time of the *Levitical Law*. Then God first reserved to himself the Tythe of the Land of *Canaan*, *Lev.* 27. 30. Which he did for this reason, that, intending to take the Tribe of *Levi* more peculiarly into his Service (as he did, *Numb.* 3. 6. in stead of, or in exchange for all the First born of *Israel*, ver. 12. 13. and 45. and Chap. 8. ver. 18. Having before reserved and appropriated the First born to himself, *Ex.* 13. 2.) he might bestow those Tythes on the *Levites*, for and towards the Maintenance of that whole Tribe, as a Reward for their Service in the Tabernacle of the Congregation, *Numb.* 18. 21, 31. and in lieu of, and Compensation for, their Part or Share of and in the Land of *Canaan*, which thereupon they were expressly cut off from, ver. 20, 23, 24.

2. Now although it was grounded on a Principle of Moral Justice and Equity, that the *Levites*, thus engaged in a continual Attendance on a publick Service, and shut out from their Share in the Inheritance of the promised Land, should receive a sufficient

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Maintenance from them for whom they performed that Service, and who enjoyed their Part of the Land: Yet the ascertaining of the *Quota* of that Maintenance to the exact Proportion of a *Tenth Part* of the Increase of the Land, was not grounded on moral Justice, but had its Dependence on the Ceremonial Law, adapted and limited to the Polity of that Dispensation and People only. And that it might not be extended beyond its appointed Time and Bounds, it pleased the Divine Wisdom, to subject it to such Ceremonial Circumstances, as plainly rank it amongst those carnal Ordinances (Rites or Ceremonies) which were imposed but *till the Time of Reformation*, spoken of *Heb. 9. 10.* For as God appointed the *Levites* to be offered for a *Wave-Offering*, by *Moses*, in the Name and on the Behalf of the Children of *Israel*, when he said to *Moses*, *Thou shalt bring the Levites to the Tabernacle of the Congregation, and thou shalt gather the whole Assembly of the Children of Israel together; And thou shalt bring the Levites before the Lord, and the Children of Israel shall put their Hands upon the Levites: And Aaron shall offer (in the Margin Wave) the Levites before the Lord, for an Offering (in the Margin Wave-Offering) of the Children of Israel; that they may execute the Service of the Lord, Numb. 8, 9, 10, 11.* So the Tythes, which were assigned for the Maintenance of the *Levites*, were to be first offered, by the People, as an *Heave-Offering* unto the Lord. (*The Tythes of the Children of Israel, which they offer as an Heave-Offering unto the Lord, I have given to the Levites, &c. Numb. 18. 24.*) And even the Tythe of those Tythes, which the *Levites* were to yield unto the *Priests*, were to be offered, by the *Levites*, as an *Heave-Offering* to the Lord, before the *Priests* might have them. *Thus speak unto the Levites (said God to Moses) and say unto them, When ye take of the Children of Israel the Tythe which I have given you from them for your Inheritance; Then ye shall offer up an Heave-Offering of it for the Lord, even a tenth*



*a Tenth Part of the Tythe. And this your Heave-Offering shall be reckoned unto you, as though it were the Corn of the threshing Floor, &c. Thus ye also shall offer an Heave-Offering unto the Lord, of all your Tythes, which ye receive of the Children of Israel: And ye shall give there of the Lord's Heave-Offering to Aaron the Priest,* ver. 26, 27, 28. This makes it evident, beyond doubting, that the Tythes, which were given by the People to the *Levites*, and by the *Levites* to the *Priests*, under the Law, had their Dependence on the Ceremonial Law, as that Priesthood had; And were to stand no longer than that Law and that Priesthood stood: Which was but till *Shiloh* came, and by the Offering of himself once for all, had put an end to all the shadowy Offerings under that Law.

3. This the Author of the Epistle to the *Hebrews* did so well understand, that he positively declared that *the Levitical Priesthood being changed, there was made of Necessity a Change also of the Law*, (of that Law, by which that Priesthood and the Maintenance of it had stood) See *Heb.* 7. 12. And 'tis also evident from Scripture and Primitive Antiquity, that neither the Apostles themselves, nor (for some ages after them) any of the Christians, did meddle with, or at all concern themselves about Tythes; But let them totally fall as they did the other abrogated Part, *viz.* Offerings, &c. and of the Ceremonial Law of *Moses*.

4. But after that the Mystery of Iniquity, which in the Apostles time began to work (*2 Thes.* 2. 7.) had wrought to that Degree amongst some Christians, and had drawn them so far from the Purity and Simplicity of the Gospel, as to form and model the Church in many things, by and according to the *Jewish Pattern* amongst other Ceremonial Parts of the *Jewish Religion*, which had been abolished by the Coming and Death of Christ, Tythes were preached up again (about the latter end of the fourth Century, and beginning of the fifth) by some, at first, under the No-



tion of Alms and Charity (because part of the Tythes under the Levitical Law, were appointed for the Maintenance of the Fatherless, the Widow and the Stranger, *Deut.* 14. 28, 29.) And by others, as then still due by the Mosaic Law, which had required them to be paid to the Levitical Priesthood. Which Plea afterwards (Corruptions increasing in the Church, and in those especially who were called the *Church-Men*, or *Clergy*) more and more prevailing, the Payment of Tythes was re-introduced, as due by those Levitical Laws, which had been given to the *Israelites* of old. And upon that Bottom, Tythes have stood, been claimed and the Claim defended unto this Day.

5. Now, not only he that thus claims, and receives Tythes; but he that consents to, and complies with such Claim, by paying Tythes thus brought in, and thus claimed, doth thereby implicitly, and virtually (at least) deny that Christ has put an End to the Ceremonial Law of *Moses*, and consequently that he is come, and hath suffered in his Flesh for Mankind. And that this may appear as plain as is possible, I shall draw the Matter into an Argument, thus :

To uphold any Thing, as still in force, which was to be taken away, and cease at and by the Death of Christ, is to deny that Christ is come and hath suffered in his Flesh for Mankind.

But to receive, or pay Tythes now, is to uphold a Thing, as still in force, which was to be taken away, and cease at and by the Death of Christ :

Therefore to receive, or pay Tythes now, is to deny that Christ is come, and hath suffered in his Flesh for Mankind.

The *Major* must be granted, and the *Minor* I thus prove.

Whatsoever was a part of the Ceremonial Law of *Moses*, was to be taken away and cease at and by the Death of Christ ;

But

But Tythes were a part of the Ceremonial Law of *Moses*;

Therefore Tythes were to be taken away, and cease at and by the Death of Christ :

The *Major* here again is unexceptionable; And the *Minor* is thus proved.

Every *Heave-Offering* among the *Jews* was a *Part* of the Ceremonial Law of *Moses*;

But Tythes were an *Heave-Offering* among the *Jews*, Num. 18. 24.

Therefore Tythes were a *Part* of the Ceremonial Law of *Moses*.

6. By this it appears, that without regard had of the Person to whom, or the Use for which Tythes are paid, the paying of Tythes (as well as the receiving them) being a *Part* of the abrogated Ceremonial Law of *Moses*, imports a denial of the Coming, and Death of *Christ*. Hence it is, that Tythes have been, and are commonly called *Antichristian*, or *against Christ*. And hence hath risen that saying (often used not only by our antient Friends, but by some of the Martyrs long before) *viz. He that pays Tythes, doth thereby deny that Christ is come in the Flesh*. That Conclusion could not have been drawn, from the paying of Tythes to a wrong Ministry, or for a wrong use only, though such Payment be evil: Nor could any thing justify that Inference, but the Consideration that Tythes, depending on the Ceremonial Law of *Moses*, which must of Necessity and in course fall, and cease when Christ suffered; the paying of Tythes carries in it a supposal, that that Law is not yet ceased, but is still in force: and consequently that Christ, whose Death must needs have ended it, is not yet come, nor has yet suffered in his Flesh for Mankind.

7. That other Objection, not less weighty than common against paying Tythes to the *Clergy*, so called, *viz. The unlawfulness of upholding a false Ministry, to perform a false Worship* (being it self so

clear and plain, that it needs no illustration) I shall, in this Discourse, no further meddle with, than to observe in my way, how far it may affect those Tythes also, which the *Impropriators* claim. Wherefore having premised what is said before concerning Tythes in general, to what Hand, or for what Use forever paid, let us now inquire into those Tythes, which are called *Improprie*.

## Of *Improprie* TYTHES.

1. **T**HAT these Tythes, which are claimed by the *Impropriators*, are of the same Nature, and stand originally on the same Root and Ground, on which the other Tythes stand, which are claimed and exacted by the *Priests*, is evident from hence, that they were all heretofore, these as well as those, claimed by, and paid to some or other of the *Romish Clergy*, or their Appendices, the Religious Orders (so called) and upon the same Foot. That is, These *Improprie Tythes* were paid to those Religious Orders or Houses, as being due to God, by vertue of the *Levitic Law*; as well as the other Tythes were paid to the *Parish-Priests*, on the same supposed Right, from the same Law. But how these Tythes came to those Religious Houses first, and how afterwards from them to the *Impropriators*, is next to be inquired.

2. Until the *Lateran Council* (so named, because it was holden in the *Pope's* Palace at *Rome*, called the *Lateran*) in the Year 1215. It was in the choice of every Man to give his Tythes to what Church he pleased, so he gave them to some Church. And even after that Council, the *Popes*, as Heads of that Church, by their dispensing Power, did give leave to such as would sue, and pay for it, to give their Tythes from the *Parish-Priest*, to such Order of Religious People (whether *Monks*, *Friers*, or *Nuns*) as they were best affected to. By which means, the *Parish-Priests* (called *Seculars*,) and



and those of the several Religious Orders (called by a general Title, *Regulars*) being left to scramble, as they could, for maintenance, the *Regulars* (*mendicant Fryers*, and others) swarming in all Places, and pretending, at least, to greater Sanctity, and Austerity of Life, than the *Parish-Priests*, prevailed with the People, either living or dying, to give not only very considerable Estates in Lands, but also the Tythes of other Lands, and of whole Parishes, from the *Parish-Priests*, to their Religious Houses or Convents.

3. The Tythes, or Parsonages, so given, were then called *Appropriations*, because they were appropriated to this, that, or the other Religious House or Convent. And I have read, that there were in *England* about 3845 Parsonages thus appropriated. And as Tythes were then held to be *due to God and holy Church*; and those Religious Orders were reputed a part of that Church: So the Tythes, as well as the Lands thus given them, were continued to them, and possessed by them, till that general Storm arose, in K. *Henry 8.* his time, which overturned those Religious Houses and Orders together. And here, by the way, it may be noted, That while those Religious Houses stood, a great part of the Lands which had been given to them, were, by Papal Authority, exempted from paying Tythes: Whence it is, that many of those Estates, which had belonged to those Religious Houses, remain discharged from the Burden of Tythes still.

4. As Tythes were set up here on the Authority of the *Levitic Law*, and in imitation of the *Jewish Practice*, consonant to that Law: So while those Religious Houses stood, and the *Pope's* Power prevailed here, not only the *Seculars* or *Parish-Priests*, but all those *Regulars* who received Tythes, were bound to pay the *Tenths* out of the Tythes they received to the Head of their Church, the *Pope* as the *Levites*, under the Ceremonial Law, were required to do to the Priests.

5. But after that K. *Hen. 8.* (upon a Quarrel be-

tween the *Pope* and him, about his Divorce from his first Queen *Catharine*, which he earnestly desired, and the *Pope* would not grant ) fell off from the *Pope* (though not from *Popery* : For after that, he retained the most pernicious Doctrines of the *Romish Church*, contained in the six Articles, and burnt some for denying them) he threw off the *Pope's* Supremacy here, and assumed it to himself ; declaring himself, and being declared, first by the *Clergy* in their *Convocation*, and soon after by *Lords* and *Commons* in *Parliament*, *The only Supream Head in Earth of the Church of England*. This was done by the Statute of 26 *Hen.* 8. c. 1. And therein it is enacted. ' That the King, ' his Heirs and Successors, Kings of this Realm, shall ' be taken, accepted and reputed the only Supream ' Head in Earth of the Church of *England*. And shall ' have and enjoy, annexed and united to the Imperial ' Crown of this Realm, as well the Title and Stile ' thereof, as all Honours, Dignities, Præeminences, Jurisdictions, Privileges, Authorities, Immunities, Profits and Commodities to the said Dignity of Supream Head of the same Church belonging and appertaining. And shall have full Power and Authority, from time to time, to Visit, Repress, Redress, Reform, Order, Correct, Restrain and Amend all such Errors, Heresies, Abuses, Offences, Contempts and Enormities whatsoever they be, which by any manner of Spiritual Authority and Jurisdiction ought, or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, &c. By which it is evident, the Intention of the *Parliament* then was to transfer, confer and settle unto and upon King *Henry* all the Powers, Profits and Privileges, which had been before supposed to be in, or belong to, or had been enjoyed or exercised by the *Pope*, while he was received as *Supream Head of the Church*.

6. And therefore, as the *Pope*, while he retained the

*Sup-*



*Supremacy* here, had the first Fruits (which are the Profits of every Spiritual or Ecclesiastical Living for one Year, upon the advancing of any Ecclesiastical Person, to such a Living; and also the *Tenths*, that is the *tenth Part* of all the Tythes : So these two Revenues, as appendant to that *Supremacy*, followed it; being settled on the King, in the same Session of Parliament, wherein the *Supremacy* was vested in him. The Words of the Statute, 26 *H.* 8. c. 3. relating to the *first Fruits*, are these. ‘ That for the more surety of Continuance and Augmentation of his Highness Royal Estate, being not only now recognized (as he always indeed hath heretofore been) the only Supreme Head in Earth, next and immediatly under God, of the Church of *England*, but also their most assured and undoubted natural Sovereign Liege Lord and King, &c. It may therefore be enacted and ordained by, &c. That the King’s Highness, his Heirs and Successors, Kings of this Realm, shall have and enjoy from time to time to endure for ever, of every such Person and Persons, which at any time after the first Day of *January* next shall be nominated, elected, perfected, presented, collated or by any other means appointed to have any Arch-Bishoprick, Abbacy, Monastery, Priory, Colledge, Hospital, Archdeaconry, Deanry, Provostship, Prebend, Parsonage, Vicarage, Chauntry, Free-Chapel, or other Dignity, Benefice, Office, or Promotion Spiritual, within this Realm, or elsewhere within any of the King’s Dominions, of what Name, Nature, or Quality soever they be, or to whose Foundation, Patronage, or Gift soever they belong, the First-Fruits, Revenues and Profits for one Year of every such Arch-Bishoprick, Bishoprick, Abby, Monastery, Priory,— Parsonage, Vicarage, &c. Then (after Provisions made for finding out the value of those Spiritual Livings, and for paying, receiving and recovering those *First-Fruits*)  
the



the Settlement of the *Tenths* (that other part of the *Pope's* Revenue) upon the King, follows, in the same Statute, in these Words.

‘ And over this, be it enacted by Authority a-  
 ‘ foresaid, that the Kings Majesty, his Heirs and  
 ‘ Successors, Kings of this Realm, for more Augmenta-  
 ‘ tion and Maintenance of the Royal Estate of his  
 ‘ Imperial Crown and Dignity of Supream Head  
 ‘ of the Church of *England*, shall yearly have, take,  
 ‘ enjoy and receive, united and knit to his Impe-  
 ‘ rial Crown for ever, one yearly Rent, or Pension,  
 ‘ amounting to the value of the Tenth Part of all  
 ‘ the Revenues, Rents, Farms, Tythes, Offerings,  
 ‘ Emoluments, and of all other Profits as well called  
 ‘ Spiritual as Temporal, now appertaining or be-  
 ‘ longing, or that hereafter shall belong to any  
 ‘ Archbishoprick, Bishoprick, Abbacy, Monastery,  
 ‘ Priory, Archdeaconry, Deanry, Hospital, Col-  
 ‘ ledge, House-Collegiate, Prebend, Cathedral Church,  
 ‘ Collegiate-Church, Conventual-Church, Parsonage,  
 ‘ Vicarage, Chauntry, Free-Chappel, or other Be-  
 ‘ nefice or Promotion Spiritual, of what Name,  
 ‘ Nature, or Quality soever they be, within any  
 ‘ Diocess of this Realm, or in Wales, &c. And so  
 goes on to direct the time, place and manner of  
 Payment of these Tenths, with the Penalty for  
 non-payment.

7. Thus were these two great Pillars of *Papal Su-  
 premacy* ( *First Fruits* and *Tenths* ) transferr’d from  
 the *Pope*, (the old Head,) to the King, (the new  
 Head of the Church,) to support and maintain that  
 Headship in him, as they had done before in the  
*Pope*. Which Ecclesiastical Headship the King was  
 no sooner possessed of, than he began to exercise it a-  
 mongst those Religious Orders, Suppressing (as *Her-  
 bert*, in his Life, p. 379. relates) the *Observant  
 Fryers* at *Greenwich*, *Canterbury*, *Richmond* and o-  
 ther Places, and substituting the *Augustines* in their  
 places

Places. ' Which he did (says *Herbert* there) for the  
 ' finding out how his People would take his Design of  
 ' putting down Religious Houses: To which he proceeded the next Year, beginning with the lesser Sort, and suppressing all those Monasteries, Priories and other Religious Houses of *Monks, Canons, and Nuns*, which had not in Lands, Tenements, Rents, Tythes, Portions, and other Hereditaments, above the clear yearly Value of two hundred Pounds. By which means 376 of those Religious Houses being dissolved, a Revenue of above thirty thousand Pounds a Year, beside an hundred thousand Pounds in Money raised by sale, at low Rates, of the Goods and Chattels, of those Houses (a Sum not small in that Age) came to the King, for support of his Ecclesiastical Supremacy.

8. The Statute, which countenanced this Proceeding, is the 27. of *Hen. 8.* cap. 28. And a new Court, called *the Court of Augmentations*, was then erected and settled by Parliament, for receiving and ordering these new accessional Revenues: the Act for which, in our printed Statute Books, is set before that for the Suppression of those lesser Monasteries. But though that, for Suppressing those Monasteries, be, by an *Hysteresis*, set after that for establishing the *Court of Augmentations*; Yet it must have been made before it: For it is recited in it.

9. In that Statute, 27 *Hen. 8.* 28. for suppressing those smaller Monasteries, mention is made of Monasteries, Abbies, and Priores, which, within one Year before the making of that Statute, had been given and granted to the King by any Abbot, Prior, Abbess or Priores, under their Convent-Seal, or that otherwise had been suppressed, or dissolved. All which were, by that Statute confirmed to the King, and to all those, unto whom the King either then before had conveyed, or then after should convey any Part or Parts thereof; ' To hold to them in like Manner,  
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Form, and Conditions, as the Abbots, Priors, Abbeſſes, Prioreſſes, and other chief Governors of any religious Houſes, which had the ſame, might or ought to have had if they had not been ſuppreſſed. For upon the King's falling (as was noted before) upon the Obſervant *Fryers* at *Greenwich*, and other places, ſome of the more conſiderate of the *Abbots, Priors, &c.* Seeing the Storm ariſing, which then threatned, and ſoon after brought Deſtruction on thoſe Orders, thought it better Policy to comply with the times, and ſurrender upon Terms, in hopes to ſave ſomething, than hold out to the laſt (as many did) and loſe all.

10. And indeed, the ſuppreſſing of thoſe 376 leſſer Monafteries, ſtruck ſo great a Fear into the greater, that the Statute made four Years after (31 *Hen.* 8. cap. 13.) whereby the Reſt of the Religious Houſes were given to the King, recites, ' That divers and fundry Ab-  
' bots, &c. of their own free and voluntary Mind,  
' ſince the fourth of *Feb.* in the 27 of his Reign, had  
' by due Order of Law, and by their ſufficient Writ-  
' ings of Record, under their Convent and common  
' Seals, ſeverally given, granted and confirmed to  
' the King his Heirs and Succeſſors for ever, All their  
' ſaid Monafteries, Abbeys, Priories, &c. and all the  
' Mannors, Lord-ſhips, Lands, Tenements, *Tythes*, &c.  
' to them belonging; and had voluntarily renounc-  
' ed, left and forſaken the ſame. And therefore, in  
the ſaid Statute it is enacted, ' That the King ſhall  
' have, hold, &c. All ſuch late Monafteries, &c. and  
' all the Sites, Circuits, Mannors, Lands, Tenements,  
' &c. thereunto belonging. In the enumeration of  
the Particulars whereof, (which are many) *Tythes*,  
Parſonages, appropriate, and Vicarages are expreſſly  
mentioned. All which (as likewise all other Religi-  
ous Houſes, with the Revenues thereof, which ſhould  
there after be diſſolved, ſuppreſſed, relinquished, for-  
feited, or given to the King, and which by that Sta-  
tute are ſettled on him) he was to hold and enjoy,  
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in as large and ample Manner, and Form, as the late Abbots, &c. had held or of right ought to have held, the same, in Right of their said late Monasteries, &c.

11. From hence this Observation arises. That since those Religious Orders did hold the *Tythes* which they possessed, upon the supposed Right of their being due *to God and Holy Church*, which they held themselves, and were by others holden to be a part of; and the King received those *Tythes* and *Parsonages* (amongst the rest of the Revenues of the Religious Houses) as well those that were resigned to him by the Governours of those Houses themselves, as the rest which by Act of Parliament he took, upon the same Right on which those Religious Orders had holden them: He also must hold them upon that supposed Right of their being due *to God and Holy Church*; which he then held himself, and was holden by all, both *Clergy* and *Laity*, to be the only *Supream Head* of here in *England*. And as upon that supposed Right (of their being due *to God and Holy Church*) on which the Religious Houses held them, they passed them from those Houses to the King, as *supream Head of the Church*: So on the same supposed Right (of their being due *to God and Holy Church*) they passed from the King, as *supream Head of the Church*, to those (whether *Spiritual* or *Lay* Persons) unto whom the King granted them. For they stuck not long in the King's Hand: But he, of his own meer Motion, Liberality and Benignity (as the Statute in the 33d Year of his Reign, cap. 39. relates) had by that time freely given and granted, &c. unto divers and sundry of the Lords and Nobles, as well *Spiritual* as *Temporal*, and unto divers and many other Persons and Bodies politick, &c. divers and many sundry Honours, Castles, Manors, Lands, Tenements, and among the rest, *Restories*, &c.

12. But great care was taken to retain, and keep up the Character of *Spirituality*, which had formerly been stamped

stamped upon those *Rectories*, *Parsonages*, and other Revenues by *Tythes*, into what Hands soever they were passed. And therefore, by the Statute of 32 *Hen.* 8. cap. 7. in case of with-holding, or denying to pay the *Tythes*, all Persons claiming them (*Impropriators*, as well as *Priests*) are restrained from suing in the *Temporal Courts*, and limited to the *Ecclesiastical* or *Spiritual Courts* only, for the Recovery of them.

13. And that they might still have Dependence upon the *Supremacy*, care was taken, from the first, by the Statute of 27 *Hen.* 8. cap. 27. That none of these *Estates*, which then had come, or should come, from any of those Religious Houses to the King, should pass from him by Grant to any Person whatsoever, without an expresse Reservation of a *Tenth*. And in a subsequent Statute (33 *Hen.* 8. cap. 29.) complaint being made that, altho' out of those Grants, which the King had made to sundry Persons, of Honours, Castles, Mannors, Lands, Tenements, *Rectories*, &c. (which were under the Survey of the *Court of Augmentations*) the *Tenths* had been reserved; yet the Persons unto whom such Grants had been made, though they had quietly enjoyed and taken the Issues and Profits of those Lands, *Rectories*, &c. had not paid the reserved *Tenths* to the King: Provision was made in that Statute, by several *Forfeitures* and *No-mine-Pænæ's* to enforce the Payment thereof.

Nor was Care taken of the *Ecclesiastical Head* (the King) only, but of the *Ecclesiastical Members* (the Clergy) also: Many, if not most, of which had Pensions, or Portions issuing out of those *Parsonages*, *Rectories*, or other spiritual Benefices (as they were counted) which the Religious Orders held: for, besides that upon the increasing of those *Appropriations*, whereby the *Parish Priests* were pinch'd, there had been Provision made early, in the time of K. *Richard the Second*, for the *Vicars*, as well as for the *Poor*; the Statute of 15 *Ric.* 2. 6. directing, ' That, upon the

' *Appro-*



‘ *Appropriation* of such Churches, the *Diocesan* of  
 ‘ the Place (or Bishop of the Diocese) shall ordain,  
 ‘ according to the Value of such Churches, a conve-  
 ‘ nient Sum of Money to be paid and distributed  
 ‘ Yearly, of the Fruits and Profits of the same  
 ‘ Churches, to the poor Parishioners: and also, that  
 ‘ the Vicar be well and sufficiently endowed. Which  
 Statute (so far, at least, as concerned the Vicars) was  
 afterwards confirmed by another Statute of 4 *Hen. 4.*  
 cap. 12. which expressly ordains, ‘ That the Statute  
 ‘ of Appropriation of Churches, and of the Endow-  
 ‘ ment of Vicars in the same, made the 15th Year of  
 ‘ K. Ric. the 2d be firmly holden, and put in due Exe-  
 ‘ cution: I say, besides these, the Stat. of 34 and 35  
 of *Hen. 8.* cap. 19. takes notice, ‘ That the Arch-Bi-  
 ‘ shops, Bishops, Arch-Deacons and other Ecclesia-  
 ‘ stical Persons, of both Provinces of *Canterbury* and  
 ‘ *York*, having formerly, in right of their Churches  
 ‘ received out of the late Monasteries, &c. divers  
 ‘ Pensions, and other Profits, had after the Dissoluti-  
 ‘ on of those Houses, been disturbed, and denyed of the  
 ‘ having, receiving and gathering of the said Pen-  
 ‘ sions, &c. Whereupon it is, in the said Statute,  
 enacted, ‘ That if any Person or Persons, being Far-  
 ‘ mer or Occupier of any Mannors, Lands, Tene-  
 ‘ ments, Parsonages, Benefices or other Hereditaments  
 ‘ of any of the said late Monasteries, &c. by the King’s  
 ‘ Gift, Grant, Sale, Exchange, or otherwise, out  
 ‘ of which any such Pensions, &c. have been here-  
 ‘ tofore lawfully going, answered or Paid to any of  
 ‘ the Arch-Bishops, Bishops, Arch-Deacons, and o-  
 ‘ ther Ecclesiastical Persons abovesaid, do, at any  
 ‘ time after the first Day of *April* next coming, wil-  
 ‘ fully deny the Payment thereof, Then it shall be  
 ‘ lawful for the said Arch-Bishops, Bishops, Arch-  
 ‘ Deacons, or other Ecclesiastical Persons aforesaid,  
 ‘ being so denied, to be satisfied and paid thereof, &c.  
 ‘ to proceed in the Ecclesiastical Courts, for the re-  
 ‘ covery thereof,

By



14. By which Statute, all Pensions payable to Arch-Bishops, Bishops, Arch-Deacons, or other Ecclesiastical Person, that had been possessed thereof, at or within Ten Years next before the time of the Dissolution of the Monasteries, out of the Parsonages, Rectories, or Tythes holden by the said Monasteries, &c. are confirmed and assured to such Arch-Bishops, Bishops, Arch-Deacons, and other Ecclesiastical Persons still.

15. So that, upon the whole, besides what hath been said of Tythes in general, with respect to the *Judaizing*, and denying of Christ, by the paying thereof (which extends alike to all *Tythes*, those claimed by the *Impropriator*, as well as those claimed by the *Priest*) the *Impropriate Tythes* being generally charged, either with some Payment to the *Vicars*, for enlarging of their *Stipends*, or with *Pensions* to the Arch-Bishops, Bishops, Arch-Deacons, and other Ecclesiasticks: all such of them as are so charged, come under the same Objection, that is made against paying to the Priest, viz. The upholding of a false Ministry, to perform a false Worship. And if any *Impropriation* may be supposed to be free from all those Charges: yet all *Impropriators*, as well as *Priests*, being bound to pay the reserved *Tenths* to the King, as *Supream Head of the Church* (which were wont before to be paid to the *Pope*, while he was owned for *Head of the Church*) the paying of Tythes to an *Impropriator*, is a *Recognizing*, and *acknowledging* of a Man (Bad or Good, *Popish* or *Protestant*, as it happens) to be the only *Supream Head on Earth of the Church*. Which is to set an *Human Head* to a *Spiritual Body*: and to divest and deprive our Lord *Jesus Christ* of his undoubted Right, who the Apostle says expressly, is *the Head of the Body, the Church*, Col. 1. 18. And that not of Man's making or appointing; but God (saith the Apostle) hath given him to be the Head over all things to the Church, which is his Body, Ephes. 1. 22, 23.

T. E.



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